THE ECLECTIC REVIEW,

For APRIL, 1805.

Art. I. *Travels in China*; containing descriptions, observations, and comparisons, made and collected during the course of a short residence at the Imperial Palace of Yuen-min-yuen, and on a subsequent Journey through the country from Pekin to Canton. In which it is attempted to appreciate the rank that this extraordinary Empire may be considered to hold in the scale of civilized nations. By John Barrow, Esq. late Private Secretary to the Earl of Macartney, and one of his Suite as Ambassador from the King of Great Britain to the Emperor of China. Illustrated with several Engravings. Quarto. pp. 632. Price 2l. 12s. 6d. Cadell and Davies. 1804.

IT is not paying a compliment, but rendering justice, to the present age, when we say, that knowledge is more widely diffused than at any former period; and that useful books are, in consequence, more generally sought after, and more extensively read. Books of travels, have, of late, been peculiar favourites with the public; and very justly. They increase our acquaintance with mankind; and lead us to more accurate views of national history, laws, and manners; and thus supply, to reflecting minds, a rich variety of ideas on subjects of high importance to the improvement and happiness of the human race. Some travellers relate merely what they have seen, or heard; the occurrences of the road; and the few observations which forced themselves upon their minds. Even such publications, however, are not to be despised, as they tend to enlarge our knowledge of geography and topography. There are other travellers, who, in addition to these topics, sketch the history of the people whom they visit, describe the nature of their government, explain their system of religion, delineate their manners and customs, and trace the progress of agriculture and commerce. Works of this kind rise higher in value; and, where they are well executed, add greatly to the stores of human knowledge. In a third class, we may place those travellers, who put on the garb of the philosopher, and who, besides combining the labours of the two preceding classes, reason on what they see, hear, and narrate; trace laws and usages to their source; point out their effects on society; give us a portrait of it's moral and political condition; compare the scene around them with other countries, in these respects; and estimate the rank, which it

holds in the scale of nations, as to knowledge, virtue, power, and happiness.

As a traveller of the latter class, Mr. Barrow, (whose remarks on the Cape of Good Hope we have lately noticed), at the distance of eleven years from his visit to China, lays an account of it before the public. Concerning the causes of his delay, he is silent. We must content ourselves with learning, from internal evidence, that it was to remove prejudices, and teach the British Empire to form just ideas of China, that he has at length published his Journal.

Britain, till of late, had produced few authors, who could give an account of China from their personal knowledge. Yet this field of observation was not left waste. The missionaries of the church of Rome cultivated it with the utmost attention. Matthew Ricci, one of the earliest and most considerable of them, laboured and travelled very extensively through the country in the latter part of the sixteenth century. His life, and travels, were published at Augsburg, in 1615, in a quarto volume; for size and matter, nearly the same as Mr. B's. and embracing every topic on which he treats. In the seventeenth century, besides others, Le Comte published a small work, which goes over the same ground: it is evidently the production of a sensible man, and an acute observer. Du Halde's History of China, which appeared in the former part of the eighteenth century, gives a fuller account of every thing relative to this country, than either of those already mentioned. It is a compilation from the Journals and Observations of a considerable number of missionaries, many of whom had resided in China during the greater part of their lives. Much additional information is contained in the volumes of *Lettres edifiantes et curieuses*, which have been continued since that time down to the period of the English Embassy; and in the *Histoire Générale de la Chine*, and the *Memoires concernant l'Histoire, les Sciences, les Arts, les Moeurs, et les Usages, des Chinois, par les Missionnaires de Pekin*, two extensive works, published at Paris, in quarto, about twenty years since.

These authors certainly had the best opportunity of knowing China, that Europeans ever possessed. It is therefore expedient, to compare their sentiments and narratives with those of our countrymen; and especially of Mr. Barrow, to whose work, on account of it's professions and decisions, we wish to pay particular attention.

Some desultory preliminary remarks introduce the reader to the embassy while at Batavia. It advances to the southern coast of China, and enters the Yellow Sea; in navigating the shallow waters of which, it was exposed to considerable dangers. In the gulph of Pe-che-lee, near the mouth of the Pei-ho, or White River.

River, our countrymen quitted their ships, and were very cordially received by officers, whom the Emperor of China had sent out to meet them, and to conduct them to his capital. Commodious barges were provided for them, and they ascended the river for the space of 170 miles. The country, on both sides, especially near the sea, appeared far from fertile, indifferently cultivated, and thinly peopled; but it gradually improved. Vessels, without number, were seen; on board of which, thousands of families had their fixed habitations. Tien-sing, about ninety miles from the sea, first gave them an idea of a Chinese city, and of Chinese population. At Tong-chao, within twelve miles of Pekin, they quitted the river; and "refreshed themselves in a spacious temple, from which the priests were turned out, without the least ceremony, to make room for the Embassy, consisting of one hundred persons nearly." They then travelled over a sandy plain to the capital of the Chinese Empire. Curiosity may well be conceived to have directed every eye to this supposed seat of wonders; but it was not gratified. The walls were high: no houses appeared above them; no stately edifices; nor spires of temples, raising their elevated tops above the rest. On their entrance, they found themselves in a wide street, unpaved; the buildings on each side, in general, only of one story high; in front of which, were shops of all kinds of wares. The houses were painted with the most gaudy colours; and the merchandize was displayed to the best advantage. The crowd of people was immense; and all were diligently employed about their own concerns. Though they amused themselves in looking at the procession as it passed, they did not lose sight of their business, but soon returned to it again. The Embassy proceeded through the city, to a villa, about eight miles on the other side, near one of the palaces of the Emperor; at which villa, it was proposed that they should reside. But the buildings designed for their accommodation were so inconvenient, and in so ruinous a state, that Lord Macartney expressed his wish to return to Pekin; where he was lodged in a house, which had been built by a viceroy of Canton. With this, though dirty and ill-furnished, he was obliged to content himself. The Emperor was then at Gehol, in Tartary, where he usually resides during a part of the summer. He sent instructions to his ministers, that Lord Macartney should be desired to proceed to that place; as it was his wish that the English Ambassador should be introduced to him there, on his approaching birth-day. Thither the chief part of the embassy soon removed.

Mr. Barrow remained behind, with Dr. Dinwiddie, to prepare, for the Emperor's inspection, the presents which had been sent him; especially to put in order various pieces of mechanism, and mathematical and astronomical instruments. For this purpose,

apartments were provided for them, at Yuen-min-yuen, a palace of the Emperor's, near Pekin.

On the 30th of September, the Emperor returned to his capital (having been preceded four days by the Embassy); and the next day he took a view of the presents, and expressed his satisfaction with them. Notice having been given, by means of the European missionaries at Pekin, that preparations were making for the departure of the Embassy, Lord Macartney requested that a day should be fixed; and on the 7th of October he left Pekin *re infectâ*. No one object was accomplished, at which it aimed; and which it had come so many thousand miles to obtain. Some ascribe the failure to Lord Macartney's refusal to make those profound obeisances, which foreign ambassadors had always been accustomed to make to Te-whang-tee, or the Great Emperor. Others conceive, that to Kien-long and his ministers, the commerce of the English at Canton appeared so insignificant a matter, that they would not condescend to give themselves any trouble about it.

On the 7th of October, the Embassy left Pekin; and, the next day, embarked again on the Pei-ho, down which they sailed till they arrived at the city of Tien-sing. They then entered the Eu-ho; and ascended it's stream, till they arrived at the Grand Canal: and, with some few interruptions, were conveyed by an inland navigation, through the provinces of Pe-che-lee, Shan-tung, Kiang-hou, Che-kiang, Kiang-si, and Quan-tong, till they reached the city of Canton. On the way, they crossed several very large rivers; occasionally ascending or descending the channels of others; and twice they were obliged to travel by land over hills and mountains. The northern part of the country was the most barren, and the worst cultivated. Some of the southern provinces were exceedingly beautiful, and in a very high state of cultivation. On their arrival at Canton, they found the ships ready for their reception.

In the whole of the narrative, Mr. B. supports the character of an entertaining and well-informed traveller. He observes, with acuteness, every thing, which his confined situation and hasty movements may be supposed to have presented to his view; and many of his remarks are just and interesting. A map of China would have added, both to the pleasure and information of the perusal; and the price of the book might have afforded that advantage. Whatever may be thought of the execution of the plates, the *subjects* do not entitle them to a high degree of praise.

That our readers may form an idea of Mr. Barrow's manner, we insert the following extract, relative to a subject that cannot but be interesting to our countrymen:

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'The press in China is as free as in England, and the profession of printing open to every one, which is a singular circumstance, and perhaps the only instance of the kind, in a despotic government. It has usually been supposed, that, in free countries only, where every person is equally under the protection, and equally liable to the penalties, of the law, the liberty of the press could be cherished; and that it was a thing next to impossible, that power founded in error and supported by oppression, could long be maintained, where the press was free. In China the liberty of the press seems to excite no apprehensions in the government. Daily newspapers are published in the capital; circulating, something like our own, private anecdotes, domestic occurrences, public notices of sales, and the wonderful virtues of quack medicines. We were told that in one of these papers, the Portuguese missionary (mentioned in Mr. Grammont's letter), got a paragraph inserted, purporting the great neglect of the English in having brought no presents for the princes of the blood, and for the Emperor's ministers. This false and malicious paragraph was said to be followed by another, insinuating that those for the Emperor were common articles of little value. Another pretended to give a catalogue of them, and included an elephant about the size of a rat, giants, dwarfs, wishing pillows, and such like nonsense.' pp. 392, 393.

We have taken only a rapid glance of Mr. B's. Journal, because the public has long been in possession of fuller accounts of the country from the publication of former writers on the Embassy; and because we consider his work as intended chiefly to delineate the physical, moral, and political character of the inhabitants of China. In reference to these topics we shall more particularly analyze it. We do not admire his arrangement of the different subjects of investigation. Mr. B. does not display that *lucidus ordo*, which gives so much pleasure to the judicious reader. Things are interwoven, which should be separate; and many others are put out of their places. We shall, however, follow his method, such as it is; making, first, a few remarks on some things, which forcibly struck us in the perusal of the book. We refer to the character and qualifications of the writer, who sits down to the arduous task of depicting a nation, which comprises, according to some estimates, nearly a fourth part of the human race.

In a work of this kind, to be *impartial* is a qualification of prime importance. Prejudice views every object with a jaundiced eye; and we are sorry to say, that Mr. B. appears to be under its influence, in a degree beyond what falls to the lot of the greater part of writers. Literature should banish it from the heart: but our author is not liberated from it. He is evidently not aware of its influence; but every attentive reader may perceive, and must condemn it. A strong aversion to foreigners, is a prominent feature of Mr. B's character. He is what would would be called a RED-HOT ENGLISHMAN, and feels a dislike to every thing that is not English. His own disposition is strikingly pourtrayed in the description which he gives of the Chi-

nese peasants, at the entrance of the Embassy into the province of Quan-tong. They ran after the barges, and saluted the English with the appellation of *foreign devils*.

If, in addition to their being foreigners, they should happen to say, or do, any thing unfriendly to the honour or interests of England, woe unto them! To say nothing of the contemptuous manner in which Mr. B. treats other nations, the way in which he speaks of the European missionaries, and of the people of China, furnishes a sufficient proof of our assertion.

Many of these missionaries were men of literature, science, probity, and zeal; and ought to have been spoken of with respect: but they were French, or Portuguese, or Italians. In addition to this crime, some of them, resembling Mr. B., were eager to promote what they conceived to be the welfare of their own country; and endeavoured to counteract the designs of the English, as prejudicial to its interests. This provokes the author's ire beyond all bounds. But why should not they be allowed to love their country as well as Mr. B. loves his own? The Chinese, unhappily for the character of the nation, refused to enter into a commercial treaty with the English. From that time, Mr. B. could see scarcely any thing wise, or great, or good, in the whole empire; and, under the influence of this dislike, he draws a portrait of the Chinese, which the people of England are called to behold as a faithful resemblance of the original!

We have no intention, by these remarks, to censure the love of our country. That is an affection implanted in man, like all other affections, for the wisest purposes; but we mean to condemn its undue influence in the present instance, both in discolouring the picture of the Chinese nation, and in denying to others the privileges which it claims for itself.

To write with justness and accuracy on the subjects of this volume, an author should be well acquainted with human nature; and should be aware of that depravity of the human heart, which the Sacred Scriptures assert, and which observation and experience confirm. He should likewise be acquainted with the nature and excellence of true religion; with the salutary and extensive effects, which it produces on the character and dispositions of individuals and of nations; and with the many pernicious consequences, which must necessarily ensue, where it is unknown; since no false system can supply its place. Without the knowledge of these things, a writer is in danger of stumbling at every step; of ascribing effects to wrong causes; and of attributing that, to laws and to forms of government, which springs from human depravity and false religion. That Mr. B. betrays a deficiency in these respects, in a great variety of instances, we take no pleasure in being compelled to declare.

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The delineation of characters has been a favourite employment of authors, both ancient and modern. To do it well, of individuals, even where impartiality guides the pen, is extremely difficult: how much more must it be so in respect of nations, where the diversity is so great! In every country, there are meek men, and furious men; brave men, and cowards; wise men, and fools; good men, and bad: will one common description suit them all? Let it be allowed, however, that there are certain characteristic features of particular nations: it requires intimate acquaintance, to know them; an acute sight, to discern the nice lines of character; and a pencil dipt in colours, neither too glowing nor too harsh, to delineate them. Whether Mr. B. possess these qualifications, is the question. Scarcely one thing in China does he mention with commendation: a multitude of objects calls forth his censure.

The intercourse between the sexes displeases him. The ladies are confined to the house; or if they go abroad, are veiled. Mr. B. cites the men before an European tribunal, and condemns them without mercy, for not allowing their wives and daughters those social pleasures which English females enjoy. But an Asiatic court would decide the cause differently, and our fair countrywomen would, in their turn, be condemned. Mr. B's. censure falls not on China only, but on Asia at large. It may be in part ascribed to the system of religion. The influence of christianity would counteract it, and produce a change. There was more social intercourse between the sexes among the Israelites, than in any civilized country of southern Asia, either in ancient or modern times.

A propensity to gaming Mr. B. considers as common to all ranks of the Chinese; and where cards and dice cannot be had, one kind of gambling is practised by the fingers. The want of social worship is justly represented as injurious to the national character. Indifference to each other's welfare is laid to their charge; but whether it exists in a greater degree, than may be expected in a nation of Pagans, whose religion furnishes no motive to brotherly love, may well be a matter of doubt. To indifference, Mr. B. adds cruelty; and he adduces, in proof, the correction with the Bamboo, which the mandarins are said to bestow liberally on those who commit breaches of public order. Mr. Anderson, we recollect, mentions, that the flogging of a marine by the command of his officer (the same kind of punishment that is daily inflicted in the army and navy), so much disgusted the Chinese, that *they* considered the *English* as a people destitute of humanity. Dishonesty ranks as another Chinese vice, especially towards foreigners: the purlieus of St. Giles's, it seems, do not produce more ingenious thieves. The author, at the same time, allows, that the Embassy did not lose a single

article, in the whole course of the journey, from the mouth of the Pei-ho to Canton. The practice of exposing infants furnishes Mr. B. with a just plea for accusing the Chinese, a large proportion of them at least, with a want of natural affection. In the city of Pekin, where the population is said to be three millions, the number of infants exposed may be twenty-four daily. But he candidly observes (as well as the Abbé Grosier), that many of these are still-born children, or such as have died within the month, and who by this means are buried at the public charges, as the expence of a funeral in China is very considerable; so that those who are really exposed alive, may be comparatively few.

This melancholy practice is supposed to originate in extreme indigence; and, in a population so immense as that of China, indigence is likely to be felt in a degree beyond what is ordinarily known in any part of Europe. Mr. B. illustrates this by an affecting anecdote, p. 174.

'A respectable French missionary now in London, who was many years in Fo-kien, told me that he once happened to call on one of his converts just at the moment his wife was brought to bed. The devoted infant was delivered to the father, in order to be plunged into a jar of water that was prepared for the purpose. The missionary expostulated with the man on the heinousness of an act that was a crime against God and nature. The man persisted; that having already more than he could support, it would be a greater crime to preserve a life condemned to want and misery, than to take it away without pain. The missionary finding that no argument of his was likely to divert him from his purpose, observed that, as a christian, he would not refuse him the satisfaction of saving the infant's soul by baptism. During the ceremony, as the father held the infant in his arms, he happened to cast his eyes on it's face, when the missionary thought he perceived the feelings of nature begin to work; and he protracted the ceremony, to give time for the latent spark of parental affection to kindle into flame. When the ceremony was ended; "Now," says the missionary, "I have done my duty in saving a soul from perishing." "And I," rejoined the man, "will do mine by saving it's life," and hurried away with the infant, to deposit it in the bosom of it's mother.'

The inference which Mr. B. draws, "that filial piety among the Chinese, may be rather considered in the light of an ancient precept, carrying with it the weight of a positive law, than the effect of sentiment," is by no means legitimate. Who would argue, that, because some women in *this* country strangle their infants to conceal their guilt and shame, therefore mothers in England are destitute of natural affection? Such general conclusions from premises so partial are calculated to mislead the credulous and unwary reader.

All the vices of the Chinese, which Mr. B. enumerates, are mentioned in the writings of the missionaries: but *they* enume-

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rate virtues also, which, in Mr. B's. national estimate, are by no means so prominent as they ought to be.

Sobriety is so general, that Mr. B. did not observe one person intoxicated, through the whole extent of the Chinese empire, till he came to Canton, where the Europeans corrupt their morals. Yet even *this*, Mr. B. will scarcely allow to be a virtue; for he is almost angry with them, for going home, every man to his family, at the close of his daily labour, and not assembling in the ale-house to spend an hour or two. Were every man in England sober; and, at the conclusion of his daily labour, to retire into the bosom of his family; how many vices, how much personal and domestic misery would it not prevent; and how much expence would it not save to the nation?

For *industry*, which may justly stand in the foremost rank of national virtues, and to which England owes so much, no country under heaven will be found to excel, nor perhaps to equal, China. So uncommon, and so much out of fashion, is idleness, that it is recorded of one of the emperors, that, seeing a man unemployed, he expressed his regret; and his fears, that, on account of that man's idleness, some one of his subjects must be that day destitute of food. For a *peaceable* disposition and behaviour, great praise is due to the Chinese. That *veneration for old age*, which is universal, and which every man practically displays in his own house, by supporting his parents, cannot be too highly commended. That the laws should enjoin it, certainly is *not*, as Mr. B. would insinuate, to their dispraise; and that the people should practice it, is highly to their honour. *Respect for magistrates* is another virtue prevalent in China: those who are organs of the laws have a just claim to respect; and no where is it more completely rendered. There is blended with it something peculiarly endearing: every magistrate is supposed to partake of the paternal character; and the homage which is paid, is the willing and affectionate veneration of a child to his father.

In a delineation of the Chinese character, ought these good qualities to have been passed by, or scarcely noticed? We are far from saying, that it was Mr. B's. *design*, to draw *a caricature*, instead of a character of the Chinese; but justice constrains us to say, that this is what he has *done*.

The written language of China is the *crux Grammaticorum*. There are many difficulties attending the subject, which have not yet been solved. Notwithstanding the labours of the missionaries, we have still very much to learn, and a thousand questions to ask: Du Halde enters into an investigation of the Chinese tongue, and has compiled a brief grammar. Mr. B. rejects the idea of its origin being hieroglyphical, or picture-writing, as has been commonly supposed. He asserts that the characters are of mere arbitrary invention; and that, if ever they were of a hierogly-

hieroglyphical form, it has long since entirely vanished. From residing but a few months in the country, and having but little opportunity for scientific study, it is not to be expected that Mr. B. can be so well acquainted with the language, as to furnish additional information on this difficult and mysterious subject. The Jesuits must know a thousand times more of the Chinese language than he could possibly have attained. When, therefore, we see him attacking Dr. Hagar's system, we think it would be wisdom in them both to go to school, before they venture to contend on such a theme.

(To be continued.)

Art. II. *An Exposition of the Lord's Prayer:* in which are comprehended, an Account of the Origin of the Prayer; an Explanation of it's several Petitions; and a Demonstration that, according to it's Natural Interpretation, it contains a complete Summary of Christian Doctrine: with Notes, critical and illustrative. By the Rev. Joseph Mendham, M. A. Crown 8vo. pp. xxxv. & 201, price 4s. Rivingtons, London, 1803.

THE author of this small, but acute and learned volume, informs his readers, that it has frequently and forcibly occurred to him, that Expositors of the Lord's Prayer, in general, seem to have interpreted it, "as if it had been originally delivered in their own language, and almost in their own age." They appear to him "not to have bestowed sufficient pains, in settling the precise and grammatical meaning of it's several parts; and the errors, to which such neglect has exposed them, have necessarily multiplied, in proportion to the extent and particularity of their comment. So that, whatever merit their productions might possess, as theological disquisitions, they have failed in the qualifications which are essential to an exposition."

We acquiesce in these remarks; and we think it but justice to say, that Mr. Mendham has, in this volume, removed all ground of similar complaint in future. The author shall state his own object and plan. He tells us, that

'He has endeavoured to bring forward all the information which can be attained, and whatsoever may be reasonably conjectured, concerning the origin, and peculiar circumstances, of the Lord's Prayer; to fix, with all the precision which a diligent reference to critical works of the first authority could furnish, the exact meaning of each of it's petitions; at least, to put in possession of the reader the materials, by which he may judge for himself: and then, and not till then, to deduce from each part, critically explained, the various important and practical doctrines, which this perfect and comprehensive form of prayer contains. A trial is made at the close, by what evidence the antient opinion is supported, that the Lord's Prayer comprehends a complete summary of Christian doctrine; or, in the laconic and forcible language of Tertullian, is *an Epitome of the whole*

whole Gospel. In one word, it has been his object, not so much to say what *might,* as what *ought* to be said.' Pref. pp. iv. v.

In an Introduction, of 25 pages, it is the design of Mr. M. "to enquire into some circumstances respecting the origin, the contents, and the proper use of this Prayer; which will," he observes, "qualify us, not only to form a more competent judgement of it's meaning and excellence, but to use it in a manner more acceptable to God, and more effectual to our own benefit."

With respect to the *origin* of this prayer, the author remarks, that there is every reason to believe, that our Lord, in delivering it, conformed to a custom of the Jewish teachers of his time, of delivering a certain compendious Form of Prayer to their scholars. The probability of this is confirmed, indeed, "by the striking similarity which subsists between this prayer, and certain portions of the ancient Jewish prayers:—a similarity so close, that if the corresponding passages in the latter are collected together into one prayer, they will nearly produce that which Christ delivered."

Our readers will be pleased to see these passages, as they are collected in Mr. M.'s Introduction. They are as follows; the authorities being annexed:

'*Our Father which art in heaven*; (Maimonides, in Tephillot.) *Thy name be sanctified*; (Capellus, ex Euchologiis Judaeorum.) *Thy kingdom reign*; (Drusius, ex libro Musar.) *Do thy will in heaven*; (Bab. Berachoth.) *Forgive us our sins*; (In almost all their prayers.) *Lead us not into the hand of temptation*; (In Libro Musar. apud Drusium.) *and deliver us from Satan*; (In precibus Judaeorum.) *For thine is the kingdom, and thou shalt reign gloriously, for ever and ever*; (In their Liturgies.') Introd. p. xvii.

Mr. M. remarks, however, that the "Lord's Prayer, although immediately selected from forms in use among the Jews, has, with them, it's original source, as far at least as the matter is concerned, in the sacred writings of the Old Testament;" and that our Lord, by adopting expressions in general use, avoided giving unnecessary offence, and rendered the form which he delivered more intelligible than it could have been had he invented phrases and sentences perfectly original. "It's excellence and superiority," he adds, "consist in the union of these two qualities—conciseness and comprehensiveness. While it rejects every thing trivial and of secondary moment, it embraces the whole circle of whatsoever is essential to the glory of God and human happiness."

Mr. M., in speaking of the *contents* of this prayer, divides it into three parts: the first sentence, which is the Address; the last, which is a Doxology; and the intermediate six, which form what may properly be called the Prayer. Of these six petitions, the first

first three relate to God, representing, however, the desire of the petitioner; and the other three to ourselves. Sincerity and fervency, the author considers as the dispositions of mind necessary for the *proper use* of this prayer; after enlarging upon which, he concludes the Introduction with some pertinent reflections on the necessity of the Holy Spirit's agency, to suggest and form our prayers; and of the Redeemer's mediation, to render them acceptable and efficacious.

Having thus enlarged on the Introduction, which, as our readers may perceive, contains much interesting matter, we shall content ourselves with giving a few specimens of the author's sentiments and style, and a general character of the work. No Christian, we think, can read the following admirable passage, without feeling his heart elevated.

'When our souls are renewed by the sanctifying influence of the Holy Spirit, and by faith we rest all our hope of the divine acceptance upon the merits of Christ; then it is that God confers upon us the dignity and privilege of adopting us as his sons. Adoption is that act, by which any person receives another into his family, owns him for his son, and appoints him his heir. To be adopted, therefore, by the Supreme and infinitely perfect Being, in the full sense of this large and significant term, is to be advanced to the most honourable of all relations, and to attain the highest object of Christian ambition. It constitutes us immediately heirs of God and joint heirs with Christ; Gal. iv. 6, 7. Rom. viii. 15—17. When the seraphic Apostle, St. John, contemplated the happiness and honour of this state he was transported with admiration. 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' 1 John, iii. 1. And with the same sentiments we shall contemplate it, when, as the consequence of our adoption, we receive the spirit of adoption, rendering us sensible of our happy condition, and exciting, in our hearts, those affections which are suitable to it. Then we behold our God as a kind and merciful Father. In the light of his reconciled countenance, as well as in his proclamation of mercy to mankind, we read with joy the pardon of our sins—the remission of our guilt. We exult in the assurance that, by means of divine grace, our corrupt nature shall be held in subjection, and sin shall not have dominion over us. We no longer dread or shun the all-seeing eye of our Maker, because we know that he regards us with complacent affection; and although the continual defectiveness of our obedience with our occasional trespasses, as they dishonour, cannot fail to offend him; yet when he contemplates the general tenor of our lives, the principles which prevail and govern in our souls, he is pleased even with the imperfect work of his own hands. His image he recognizes in us, however incompletely restored—though the traces of it be so faint as to be scarcely discernible. His mercy throws a veil over the deficiency: he knows our frame: he considers our frailty. He exercises towards us the tenderness, not of an earthly, but a heavenly parent. As a father pitieth his children, so the Lord pitieth them that fear him. There results likewise to the Christian—the adopted son of the Most High,

High, as a portion of the spirit of adoption, a conviction that, resigning the management of his concerns into the hands of his heavenly Father, all things shall work together for his good; so that however perplexed and intricate, however dark and adverse the dispensations of providence may appear, he is assured that they all conspire to one end; and that, as all events are under the controul and direction of Him, whose purpose cannot be frustrated, *that* end, in spite of all discouragements and impediments, shall be accomplished. The hand, that conducts him through the various scenes and events of this earthly state, shall at length bring him to the complete and endless happiness prepared for him.

'It is a happy condition to be able thus to repose in the paternal care and affection of a Being who can execute to the utmost limits of his determination—who has only to will our felicity, and our felicity is certain. In the present world, as we see but darkly, so we enjoy but imperfectly: our hope however, like our path, is as a shining light, which shineth more and more unto the perfect day. Every revolving sun brings us still nearer to the full fruition of the divine love. The time of our minority, and of our detention from the inheritance, to which our supernatural and heavenly birth entitles us, is fast approaching to it's termination. And then we shall come to the possession of those unspeakable joys and glories, which are reserved in heaven as the portion of the children of God.' pp. 14—19.

On the clause "Thy kingdom come," Mr. M. observes,

'If we use the petition now under consideration with the qualifications which are necessary to the acceptance of all our prayers—with sincerity and fervency—we not only express a desire of the advancement of the Messiah's kingdom, but we engage, in the most powerful and solemn manner, to become subjects of it ourselves. It has been shewn to be the principal and distinguishing character of this Kingdom to enjoin and require a spiritual obedience. He, therefore, who desires to become a subject of it, must not content himself with an external submission, however exact and laborious: it must be his chief object, and his most earnest endeavour to have the divine laws written upon his heart, there to operate in all their force, commanding, prohibiting, controuling, and regulating, all the affections; and bringing every thought into obedience to Christ. His loyalty to his divine Sovereign must consist, not in public expressions of attachment alone, but in that inward reverence and devotion, in that deep sense of the divine Majesty, and in that cordial submission to the divine Authority, which stimulate him to a voluntary and active dedication of himself to the service of his God and King, inspire him with an ardent zeal for the divine glory, engage him to renounce all the works of darkness and cultivate the fruits of the Spirit, excite him to perform the Will of God with alacrity and perseverance, and make him ready at the command of duty to sacrifice his life. Such must *he* be, who aspires to the honour of being the subject of the Messiah's Kingdom here, or hopes to be partaker of his heavenly Kingdom in the world to come. Such must *he* be, who would not be convicted of hypocrisy when he prays to God, that His Kingdom may come.' pp. 66, 67.

Were the following observations duly weighed, they would diffuse

diffuse general contentment among the different orders of society.

'He who desires riches knows not whether he desires a blessing or a curse. He desires a talent, in the possession of which there is great danger, and for the employment of which he is highly responsible. Riches are frequently unable to administer present happiness; and they have little or no power to alleviate present affliction. And even should they answer the most sanguine expectations of enjoyment, when the summons of death arrives, the wretched worldling must be severed from them for eternity.' p. 112.

On the petition, "Forgive us our debts, as we forgive our debtors;" we notice the following passages:

'The full consideration of this subject will open to us a view of the entire system, and the distinguishing character, of that Revealed Religion, upon which, as Christians, we place all our hopes of the divine acceptance, and of future felicity.

'The great characteristic of the Gospel is that it is a *Remedial* dispensation. It is a provision for an extraordinary case. It was not intended as a law of life for innocent, though peccable, beings, who only required that their state should be established or improved; but addressing the persons to whom it was proposed as guilty and exposed to divine punishment, it's object was, in the first and principal place, to provide a Remedy. The very name, by which our blessed Lord—the chief subject of this sacred word—is commonly distinguished, is a sufficient evidence of the truth of this position. He can be called *our Saviour* in no other sense than as saving us from some evil, or providing a remedy for some calamity which we either suffer, or have just reason to apprehend. And all his other principal appellations are in unison with this. When he is called our Redeemer, our Deliverer, the Physician of the sick, the propitiation —the sacrifice, for our sins, the same idea runs through all the names—that of a Remedy. If we examine the terms which are intended to express the great object of his mission and ministry, we shall be brought to precisely the same conclusion. That object is represented in different places of Scripture to be our Salvation, our Pardon, our Deliverance from the wrath to come, our Reconciliation with God, our Justification in his sight. The description which the Gospel, in many express passages, gives of mankind universally—a description which, where not expressed is uniformly supposed and never contradicted—plainly proves that the Gospel, as intended for the benefit of mankind, must be of a remedial nature. In fact, there is no part of the gospel in which this character is not conspicuous: all it's duties, all it's doctrines speak to the same persons and in the same language—they speak to Sinners, and they propose the Remedy for sin. But if all other evidences of the truth of the position here defended were wanting, the great central doctrine of the gospel—the Sacrifice which Christ made for sin by his death, together with his resurrection, which was the seal of it's acceptance—might stand alone, and would of itself be fully sufficient for the establishment of the assertion. For what was the plain and avowed object of our blessed Saviour, in submitting to this act of humiliation, but to deliver mankind from the punishment which *they* had deserved, by enduring it *Himself?*' pp. 118—121.

'We

'We are far from denying it to be an object of high importance in the system of the gospel, to reduce men to a state of obedience, and to form in them habits of virtue and holiness; but we contend that it is, in order, a posterior or secondary object. The primary object of this dispensation is to present to the acceptance of mankind a remedy for their miserable condition—the remission of their sins, and the hope of future happiness. And to procure this benefit, it may safely be affirmed, neither instruction the most efficacious, nor example the most illustrious possessed either aptitude or sufficiency. The principal character therefore which Christ sustained was neither that of an Instructor, nor that of an Example.' p. 128.

Concerning Temptation, the author remarks,

'We may consider temptation, in it's external character, either as an incentive to sin, or as a trial of obedience. Every species, therefore, of temporal happiness, whether real or imaginary, whether in itself lawful or unlawful, is capable of becoming a temptation: it becomes such, the moment the enjoyment of it interferes with our duty. The same may be affirmed of the various afflictions of life; they become a temptation to us, whenever they cannot be avoided without the neglect or violation of the divine law. With temptations of one or other of these descriptions we are surrounded on all sides, in our present state; and the points at which we are vulnerable exceed all calculation.' pp. 149, 150.

Several other passages deserve to be pointed out to our readers; such as, the Remarks upon the Divine Perfections, with the proper influence of them upon our minds, pp. 31—45; on the Advent of the Messiah's Kingdom, pp. 58—66; on the Will of God as determining the conduct of his Providence, pp. 71—81; on our Dependence upon God, pp. 97—105; on the Jewish Sacrifices, and the Atonement of Christ, pp. 130—139; and the estimate of the authenticity of the Doxology, pp. 169—176.

In the Conclusion, Mr. M. observes,

'Were we to draw a brief outline of the Christian religion, we should say, that it is founded upon a knowledge of God and of ourselves; that from this knowledge results such a conviction of our guilt as leaves us no hope but in the divine mercy, pardoning our sins and restoring us to the favour of our Maker, conferred, however, upon such terms as it pleases the gracious Bestower to prescribe; that, receiving this mercy with reverence and gratitude, it is our duty to spend the remainder of our lives in a sincere and entire devotion to the will of God, depending upon his grace for ability so to do; and that, as the reward of such acceptance of the divine mercy, and such submission to the divine will, we may expect, not only the favour of God in this world, but a perfect deliverance from all evil, and an advancement to eternal happiness in the world to come:—the entire reverse of which will be the lot of the impenitent and disobedient.' pp. 177, 178.

He then shews, at large, that the Lord's Prayer, as explained and illustrated by him, so fills up this outline, that it may be justly

justly considered as comprising an entire system of Christian Divinity; and be received, therefore, "not only as a pattern of devotion, but as a manual or epitome of our religion, embracing whatever relates to the faith, to the practice, and to the hope of Christians."

The style of this work is, in general, classically pure. We have, moreover, seen little occasion to differ, in sentiment, from the author. The idea of an "*imperfect* work of his own hands" when spoken of God, is, however, scarcely accurate: the same may be said of some expressions in the extract from pp. 177, 178. Prayer is represented, perhaps, in the preface, too exclusively as a *duty*: it should be enforced as a *privilege* also, graciously granted to sinful man. The work discovers great judgment and piety; and the notes display varied and accurate reading. As these are, indeed, chiefly of such a nature as to be beyond common readers, we would recommend to the author, to select those parts of his Exposition which are best adapted for general christian edification, and to print them, in a cheap form, for the use of the unlearned. The volume itself is a most acceptable present to all who can appreciate its value; and we hope it is an earnest of what may be hereafter expected from the writer.

Art. III. *Memoirs of the Life, Writings, and Correspondence of Sir William Jones.* By Lord Teignmouth. pp. xvi. and 530. Price 1l. 10s. (Imperial 4to. 2l. 12s. 6d. boards). Hatchard. 1804.

IF unrivalled talents have any claim on our admiration, and departed excellence any interest in our regret, the name of Sir W. Jones must forcibly affect every heart of sensibility. Few indeed have so justly excited at once the astonishment and affection of mankind; for rarely do we see superior genius and profound erudition, uniting with the accomplishments of polished life, to adorn and dignify the public, social, and personal virtues. The survey of this illustrious character may furnish many important lessons; and the pen of biography was never employed to more advantage, than in delineating the progress of merit towards distinction, and in recording the triumphs of industry and perseverance. The history of eminent men, however, is comparatively unserviceable, when it affords no encouragement to exertion: if they have owed their greatness to premature talents, to peculiar circumstances, or unmerited patronage, the mind immediately declines the unequal contest, and retires to its indolent slumber, unmoved by the charms of glory, which it despairs of obtaining. But the successful career of Sir W. Jones received no aid from either miraculous talents, or an extraordinary combination of circumstances. His attainments were the evident result of that energy and perseverance, which he applied to his early studies, and exerted to the latest period of his life; and,

and, allowing all its importance to the *melius lutum*, or original organization, most of his acquisitions are still, in a great degree, within the reach of similar efforts, if commenced at the same time of life, and continued with the same assiduity. How unmanly, therefore, how inglorious *his* conduct, who, with such an example before him, can endure to debilitate his faculties in dissipation and excess, and to sacrifice his time to ease and inactivity! Such are the reflections, which must naturally occur to an ingenuous mind, in perusing this interesting volume: we will not, however, anticipate the feelings which it must excite; nor the silent but forcible appeals, which it so often prefers to our reverence and affection; but hasten to sketch an outline of the narrative, and give some idea of the general contents of the volume.

From the following documents, the noble editor has derived the ground-work of his Memoirs. The first, says Lord T. "which appears to have been written only a few months before his death,"

'Is a single sheet written by Sir William Jones, containing short notices of his situation and occupations during every year of his life; it is indeed extended beyond the date of his existence, to the 50th year, opposite to which the words σὺν θεῷ, *if God pleases*, are inserted... For the first twenty-two years of it, my authorities are ample and satisfactory; they consist principally of memoranda written by Sir William himself, and in describing the occurrences of this period, I have frequently availed myself of his own words... The account of the last twelve years of his life in India, is chiefly supplied by my own recollection, assisted by information collected from his writings and correspondence.' Pref. p. viii.

From his twenty-second year, 1768 (erroneously printed 1778), to 1783, the materials were less complete, and the narrative is less circumstantial.

The father of Sir W. Jones is well known to the learned, as a mathematician: he was able, indeed, to trace his origin to the ancient chieftains of Wales; but was indebted to his own talents, for his elevation from the rank of a petty Anglesey yeoman, to the intimate familiarity of Lord Macclesfield, Sir Isaac Newton, and many other patrons and favourites of science. By his marriage with Miss Mary Nix, the daughter of a respectable cabinet-maker, he had three children; the youngest of whom, the illustrious subject of these Memoirs, was born in September, 1746. The character of Mrs. Jones, on whom, by the death of her husband three years afterwards, the important duties of education entirely devolved, he quaintly expressed in the following description, which is no less just to her merits, than characteristic of his own scientific precision:

'She was virtuous without blemish, generous without extravagance, frugal but not niggard, cheerful but not giddy, close but not sullen, ingenious but not conceited, of spirit but not passionate, of her company

cautious, in her friendship trusty, to her parents dutiful, and to her husband ever faithful, loving, and obedient.' pp. 9—12.

To the well-directed exertions of this excellent woman, her son was greatly indebted for the multifarious talents, which he afterwards displayed; and for the increasing stream of honour and distinction, which attended his memorable progress.

'In the plan adopted by Mrs. Jones for the instruction of her son, she proposed to reject the severity of discipline, and to lead his mind insensibly to knowledge and exertion, by exciting his curiosity, and directing it to useful objects. To his incessant importunities for information on casual topics of conversation, which she watchfully stimulated, she constantly replied, *read, and you will know*; a maxim, to the observance of which he always acknowledged himself indebted for his future attainments. By this method, his desire to learn became as eager as her wish to teach; and such was her talent of instruction, and his facility of retaining it, that in his fourth year, he was able to read, distinctly and rapidly, any English book. She particularly attended at the same time to the cultivation of his memory, by making him learn and repeat some of the popular speeches in Shakespeare, and the best of Gay's Fables.'

At the close of his seventh year (1753), he was placed at Harrow-school, then under the superintendance of Dr. Thackeray: whence he was removed, two years afterwards, in consequence of a fracture of his thigh, a circumstance which detained him a whole year from his studies. During this recess, his mother amused him with suitable English books; and the perusal of Dryden's Virgil and Pope's juvenile productions awakened his poetical talents, and excited him to imitation. His classical studies, however, were totally suspended; and the little which he had gained in the first two years, was nearly lost in the third.

On his return to school, he was, nevertheless, placed in the same class which he would have attained, if the course of his education had not been interrupted. His consequent incapability was ascribed to dulness or indolence, and was unfeelingly punished by his tutor with such degradation and corporal chastisement, as would have paralysed (we speak from observation), the faculties of an ordinary mind. But his astonishing industry and application burst their way through oppression and disgrace; he regained the rank from which he had been degraded, rose to the head of his class, and obtained every prize which was proposed to stimulate and reward exertion. From the controul of this inhuman pedagogue, he was removed in his twelfth year to the upper school; and at this time displayed the singular powers of his memory, by writing out, from recollection, the Tempest of Shakespeare. From this period, his classical studies, and other pursuits connected with them, but not required by the discipline of the school, appear to have engaged all his attention, and to have employed every moment of his time.

He

'He translated into English verse several of the epistles of Ovid, all the pastorals of Virgil, and composed a dramatic piece on the story of Meleager, which he denominated a tragedy; and it was acted during the vacation, by some of his school-fellows, with whom he was most intimate. In his own play he performed the part of the hero... His improvement in the knowledge of prosody was truly extraordinary; he soon acquired a proficiency in all the varieties of Roman metre, so that he was able to scan the trochaic and iambic verses of Terence, before his companions even suspected that they were any thing but mere prose... Such was the extent of his attainments, and such his facility of composition, that for two years he wrote the exercises of many boys in the two superior classes, who often obtained credit for performances to which they had no title, whilst the students in the same class with himself were happy to become his pupils.' pp. 18, 19.

For this extraordinary progress, however, he was not indebted altogether to his superior talents: he denied himself the usual amusements of his companions; and generally devoted to the improvement of his mind, those hours which they employed in recreation. During the vacations, he learned the rudiments of French and arithmetic; and varied his studies, under the direction of his invaluable mother.

After Dr. Thackeray's retirement from Harrow, our student continued his exertions under the excellent Dr. Sumner; and, in addition to his assiduous study of the Greek and Roman authors,

'He learned the Arabic characters, and studied the Hebrew language sufficiently to enable him to read some of the original Psalms. His ardour for knowledge was so unlimited, that he frequently devoted whole nights to study, taking coffee or tea as an antidote to drowsiness; and his improvement by these extraordinary exertions was so rapid, that he soon became the prime favourite of his master, who with an excusable partiality was heard to declare, that Jones knew more Greek than himself, and was a greater proficient in the idiom of that language... His reputation at the same time was so extensive, that he was often flattered by the enquiries of strangers, under the title of the Great Scholar... During the last months of his residence at Harrow, Dr. Sumner not only dispensed with his attendance at school, but was obliged to interdict his application, in consequence of a weakness of sight contracted by it. His compositions were not however discontinued; and he obtained the assistance of the younger students to write them from his dictation. He employed the intervals of suspended duty, which he was reluctantly compelled to admit, in learning chess, by practising the games of Philidor. During the vacations, his application was directed to improve his knowledge of French and arithmetic, to which he also added the study of the Italian.' pp. 21, 22.

In his seventeenth year he entered at University College, Oxford; and in due course removed thither, accompanied by his mother, who had consented, in compliance with his request, to fix her residence in that city.

'The name of Jones was long remembered at Harrow, with the respect due to his superior talents, and unrivalled erudition... He had not only distinguished himself by the extent of his classical attainments, and his poetical compositions, but by the eloquence of his declamations, and the masterly manner in which they were delivered... His disposition equally revolted at the exercise or sufferance of oppression; and he early exhibited a mind, strongly impressed with those moral distinctions which he ever retained.' p. 27.

His most intimate friend at Harrow, the late worthy Sir John Parnell, observes in a letter to Lady Jones, that

'He excelled principally in his knowledge of the Greek language... He imitated the choruses of Sophocles so successfully, that his writings seemed to be original Greek compositions... In general, the same pursuits which gave employment to his mature understanding, were the first objects of his youthful attention... A decision of mind, and a strict attachment to virtue, an enthusiastic love of liberty, an uniform spirit of philanthropy, were the characteristics of his youth, and of his manhood.' pp. 28, 29.

The high expectations, which Mr. Jones had formed of his situation at College, were, at first, a source of mortifying disappointment. His understanding was as much offended with the lectures, which he was obliged to attend, on the Logic and Ethics of the schools, as his classical taste was disgusted with the barbarous Latin in which they were enveloped. After a few months residence, he was unanimously chosen one of the four scholars on Sir Simon Bennet's foundation, and soon found his situation more agreeable:

'His college tutors, who saw that all his hours were devoted to improvement, dispensed with his attendance on their lectures, alleging with equal truth and civility, that he could employ his time to more advantage. Their expectations were not disappointed: he perused with great assiduity all the Greek poets and historians of note, and the entire works of Plato and Lucian, with a vast apparatus of commentaries on them; constantly reading with a pen in his hand, making remarks, and composing in imitation of his favourite authors.' p. 33.

He had already commenced the study of Arabic; and, with the assistance of a native of Aleppo, had made considerable proficiency; when he discovered

'What he never before suspected, a near connection between the modern Persic and Arabic, and he immediately determined to acquire the former. He accordingly studied it with attention in the only Persian Grammar then extant; and having laboured diligently at the Gulistan of Sadi, assisted by the accurate but inelegant version of Gentius, and at the well-chosen praxis at the close of Meninski's grammar, he found his exertions rewarded with rapid success.' p. 33.

During the vacations, which he spent in London, he constantly attended the schools of Angelo for riding and fencing: he read

read the best authors in Italian, Spanish, and Portuguese; and thus, to transcribe his own observation, with the fortune of a peasant, gave himself the education of a prince.

Having no immediate prospect of a fellowship, and the expences of a residence at Oxford ill according with the moderate income of his mother, Mr. Jones accepted, in 1765, the situation of tutor to Lord Althorpe, now Earl Spencer, who was at that time not more than seven years old. For this appointment he was indebted to the recommendation of his future father-in-law, Dr. Shipley; who then only knew him by some of his juvenile compositions; and whose kindness thus laid the foundation of a connection, to which Mr. Jones owed much of his subsequent happiness.

In the course of the following summer, by an unexpected concurrence of circumstances, he obtained a fellowship; and he felt the acquisition of so much importance, that he declined the office of Interpreter for the Eastern Languages, which had been offered to him by the Duke of Grafton, then at the head of the Treasury.

His pursuits were agreeably diversified in 1768, by a short excursion to Spa, on account of Lord Althorpe's health, and, in the following year, he commenced a course of lessons on the Welch harp; but his ignorance, at that time, of the theory of music, prevented his devoting to that fascinating instrument the invaluable hours, which he owed to superior employments. Amidst these various occupations, and the necessary duties of his charge, Mr. J. found leisure to read great part of the Old Testament in Hebrew, to compose many of his English poems, to write his Commentaries on Asiatic Poetry, the Persian Grammar, and a French translation of Mirza's Life of Nadir Shah from the Arabic. This most irksome and unprofitable task was undertaken at the express request of the king of Denmark; and although his satisfaction with this performance corresponded with its acknowledged excellence, yet we do not learn that his gratitude imposed any tax on his generosity.

'In the beginning of the year 1768, Mr. Jones formed an acquaintance with Revicski, afterwards the Imperial minister at Warsaw, and Ambassador at the Court of England, with the title of Count. This learned and accomplished nobleman was deeply captivated with the charms of Oriental literature; and the reputation of Mr. Jones as an Oriental scholar attracted his advances towards an intimacy, which were eagerly received. After their separation, they commenced a correspondence, which was cultivated with attention for many years. They generally wrote in Latin, occasionally in French, on literary subjects chiefly, but more particularly on Oriental literature.' p. 43.

Many of these letters, to which we may add the correspondence with Professor Schultens, will be more particularly inte-

resting to the junior students in the Eastern languages; and will be perused, with considerable pleasure, by the admirers of classical composition. They often afford judicious remarks on Asiatic poetry, and especially on some of the Persian poets; but the public has long possessed their substance, in various forms.

Count Reviczki remarks, Lett. V. p. 56, that the metrical art of the Arabs assumed its present form only a short time before the time of Mohammed, and that there is no trace whatever among them of a more antient poetry. This is generally admitted; and (whatever may be its effect on the opinion that the Hebrew is derived from the Arabic), we are warranted in asserting, that the Hebrew poetry can boast an antiquity to which the Arabic has not the shadow of a title. The book of Psalms was composed 1600 years, at least, before the earliest production of the Arabian muse; and, if the songs of Moses and Deborah, with other poetical pieces for 500 years before, be included in the calculation, the Hebrew poetry may justly claim a precedency of more than 2100 years. This, however, is the least of its merits. The poetical parts of the Bible, we appeal even to our opponents, are, in correctness of expression, in harmonious arrangement, in sublimity of conception, and in chaste and appropriate imagery, transcendently superior to the celebrated Moallakat, the master-pieces of Arabian poetry; a copy of which, transcribed in letters of gold, was *suspended* (as their name implies), in the Temple of Mecca.

The most charming of all the Persian poets, in the opinion of these literary correspondents, was Hafez, the Anacreon of the East. It appears from Letter IV. that, so early as 1768, Count Reviczki had translated fifty of his *Gazels*, or Amatory Odes; fifteen of which he published at Vienna, 8vo. 1771, with prose and poetical Versions in Latin. The title of this work, which is accompanied with a Commentary and Notes, is *Specimen Poeseos Persicæ*, &c. and the style of its execution proves how well this accomplished nobleman was qualified to translate the whole; and with what success he could transfuse the genuine spirit of the bard of Sheeraz into Alcaics, which emulate the elegance and delicacy of the Roman Lyrist. We are not to be surprised, however, that even the urgent solicitations of his friend Jones were insufficient to induce him to attempt the Herculean task, of translating nearly 600 odes in a similar manner. The Persian Muses, at that time, had but few votaries; and the completion of such a work would have procured him little honour, and no emolument.

In the same letter, Count R. introduces some remarks on the Turkish poets; all of whom he reproaches, as "servile imitators of the Persians;" and, at the same time, observes, that few, even of the Persian poets, can be vindicated from the charge of plagiarism.

giarism. We know, indeed, that the Homer of Persia, the immortal Ferdoosi, is indebted both to Rodoki and Dukiki; from the latter he has borrowed, at once, near 1500 lines, on that part of the Shah Nemah which relates to the reign of Gustasp. Hafez himself is proportionably guilty: one of the most noted of his poetical thefts is the first hemistich of his first Gazel, which is pure Arabic; and is borrowed from Yezid, son of the calif Moavia, by whose orders Hussein, son of Aali, together with seventy-two of his relations, was murdered in the plains of Kerbela. On this account, the memory of Yezid is loaded with infamy; and the Persians seldom mention his name, without adding "The curse of God be upon him!" Hafez has been greatly censured for borrowing the hemistich in question, from a person whose barbarity and irreligion had rendered him the object of universal execration. In his vindication, Count Reviczki mentions (*Specim. Poes. Pers. p.* 50.) the ingenious device of a brother poet, who said, "One night, I saw Hafez in a dream, and thus accosted him; 'O thou who art endowed with such excellent wisdom and understanding, together with the most powerful and copious eloquence, how couldst thou submit to be indebted for a verse to Yezid?' To which Hafez replied, 'Dost thou not know that it is written, *The property of infidels is holy, when possessed by the believers?*'" Another poet, not satisfied with this apology, though admitting its truth, exclaims, "How disgraceful is it to the lion, to snatch a crust from the jaws of a dog!"

The beginning of Letter XVIII. from Mr. Jones to Reviczki, modestly translated, "A plague on our men in office," recalled to our memory an observation which we have sometimes had occasion to make:—that those, who, from an early classical education, which nearly excluded every other study, have acquired an excessive fondness for the Greek and Roman authors, are in danger of contracting habits of feeling and expression, which no consistent christian can approve. Those who own *his* authority, who said, "Swear not at all," will not deliberately sanction the "*Dii deæque perdant,*" to which we allude: and we wish that all, who are tempted to indulge in such a practice, would consider that the vulgar curses, which offend their delicacy, are not more censurable, than the oaths and imprecations of other times and countries.

The plan, which Lord T. has adopted, of relating the occurrences and feelings of Mr. Jones' life, by his own letters, obtains our cordial approbation. While some of them are peculiarly interesting to Orientalists, there are many, which will endear his memory to every reader of feeling, taste, and virtue. We are sorry that our limits forbid us the pleasure of transcribing an animated letter to Lady Spencer, in 1769, in which Mr. Jones

relates his excursion to Forrest-Hill, a village three miles from Oxford, where Milton resided for some time after his first marriage. He describes, with the enthusiasm of a brother poet, the original scene of that beautiful passage in the L'Allegro;

> Strait mine eye hath caught new pleasures;
> While the landscape round it measures; &c.

and observes, that the prospect is so exactly delineated, that there is not a single useless nor idle word in the description. He adds, that most of the cottage windows in the village are overgrown with sweet-briars, vines, and honey-suckles; whence it is probable that Milton's had the same ornament: and that the adjacent groves are famous for nightingales, which are so elegantly described in the Il Penseroso. Our veneration for the genius of that great poet would not suffer us to pass unnoticed such a circumstance.

Mr. Jones's letters, from the continent, which he revisited, at the close of this year, with the Spencer family, rarely contain any description of natural objects, or delineation of national peculiarities. His mind was entirely absorbed in literary pursuits; and the enchanting scenery, which surrounded him, was comparatively uninteresting to one, whose thoughts were buried among the dusty manuscripts of the Bodleian Library. This ardour for philological researches engaged him in a successful attempt to decypher a Chinese manuscript, in the Royal Library at Paris. It consisted of an Ode, which was quoted by Confucius, as of great antiquity; and a Translation of this curious relic into English verse, is preserved in the second volume of Sir W. Jones's Works. This performance excited the astonishment of Reviczki; who exclaims, in his reply to the letter which incloses it, that there were no bounds to his acquisitions, as a linguist. At the same time, he continued his extensive reading, studied the military art, and completed a tragedy, founded on an occurrence in the reign of Soliman the Magnificent, of which no trace can be discovered. He appears also to have nearly finished a Turkish history, which we shall hereafter have occasion to notice. During this tour, he made an excursion to Geneva, in hope of seeing Voltaire; but without success. Mr. Jones

> 'Sent him a note with a few verses, implying that the muse of tragedy had left her ancient seat in Greece and Italy, and had fixed her abode on the borders of a lake, &c. He returned this answer: "The worst of French poets and philosophers is almost dying; age and sickness have brought him to his last day; he can converse with nobody, and entreats Mr. Jones to excuse and pity him. He presents him with his humble respects." ' p. 78.

Our traveller, however, had reason to think he exaggerated his illness; and that his real objection to receiving visitors, was, that

that the prospect of eternity had rendered him incapable of displaying his former wit and vivacity.

(To be continued.)

Art. IV. *An Essay on Man, upon Principles opposite to those of Lord Bolingbroke:* in Four Epistles; with a Preface and Notes. By W. Churchey. 12mo. price 4s. R. S. Kirby, 1804.

THE author of this new Essay on Man appears to be a sincere friend of Christianity. It is no wonder, therefore, that he laments, in common with many others, that Pope, when he wrote his Essay, was the disciple and dupe of Lord Bolingbroke; who, after the prodigious success of that poem, ungenerously made the author a frequent topic of ridicule, as a man who knew nothing of his principles, nor saw to what they naturally led.

In his Preface, which contains an apology for his undertaking, Mr. C. denies, (what we think there are few who would affirm) that Pope's is an evangelical Essay, or can be justly considered as a complete system of divinity; while he allows it to be "a philosophical poem of the first rate." At the end of his notes, he modestly begs "indulgence of the critical world, to make allowance for the difficulty of reducing arguments, especially in divinity and ethics, into verse, along with harmony, conciseness, ease, and perspicuity; and this too in direct opposition to the sentiments of so celebrated a poet as Mr. Alexander Pope."

The opinions of Dr. Young, Dr. Johnson, and the late Mr. Wesley, concerning Pope's Essay, are cited by Mr. C., in corroboration of his own. He might have added that of Mr. William Belsham; who, in an Essay expressly on this subject,* agrees entirely with Dr. Johnson. In opposition, however, to the judgement of the two critics last mentioned, but in conformity to that of Mr. Wesley, the author admits Pope's Essay to "contain every excellence except evangelical truth."

A concise abridgement of the arguments of Mr. C.'s Essay, which is contained in four Epistles, may give our readers a sufficient knowledge of the difference between his sentiments and those of Mr. Pope.

Epistle 1. Teaches that the pursuit of truth, as it refers to the mind of man, and is discoverable from the divine light within us, and the word of God, is our principal concern. The objects of mere natural philosophy are uncertain, and of little use to our immortal part. True happiness is attainable by all who follow good impulses within them; and the cross of Christ, the great means to attain it—Answers to objections against the depravity of human nature close this epistle.

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* See Essays, philosophical, historical, and literary. No. 21.

Epistle

Epistle 2. Contains proofs of the fall of man; in opposition to Pope's doctrine, that "whatever is is right," and to his apology for Borgia, Catiline, and the passions—A discrimination and confutation of the doctrines of the Stoics, Deists, and Calvinists.

Epistle 3. Commends Plato and Socrates, to prepare the way for a description of the nobler character of Jesus Christ; shews the necessity of an atonement; contains arguments to prove that Christ is the light of every man that comes into the world; and a summary of the doctrine of universal salvation.

Epistle 4. Controverts Mr. Pope's idea, that man is "a riddle, or the jest of heaven;" shews the futility of superior parts; gives a sketch of the corruptions of popery; of the reformation; of subsequent formality, and the rise of different sects: all men divided into two classes, saints and sinners: denial of Mr. Locke's doctrine concerning innate ideas: delusive imaginations of men respecting happiness: a description of the Millenium.

It will be seen, from this abridgement, that Mr. C. makes great use of the Scriptures; and indeed he professes to ground his doctrine on them alone: for doing which he alleges the authority of Mr. Locke. "The gospel," observes that eminent philosopher, "contains so perfect a system of ethics, that Reason may be excused from that inquiry, since she may find man's duty clearer and easier in Revelation than in herself."

We cordially approve of Mr. C.'s general design; and agree with him, "that it is high time to emerge from the rubbish of heathen mythology, heathen morals, heathen adulation, and heathen obscenity, to stir up the muse to more sublime employment." With him also we rejoice in the success of Young and Cowper, "who confined themselves to scriptural doctrine and arguments, when they trod on holy ground." We should, therefore, be willing to overlook the difference (of which he professes not to be insensible) between his poetry and that of his predecessor; but we fear that it will not be overlooked by his readers in general. His arguments are not sufficiently clear, concise, and pointed: and they want poetical illustration and embellishment. His style, though sometimes incorrect, is generally easy; and there are many lines, which rise above mediocrity. That our readers may judge for themselves, we will select the passage in which Mr. C. opposes Pope's maxim—"whatever is is best."

> ..... 'But, Nature, shock'd, denies the test,
> And dares not own, "whatever is is best."
> Whatever *was*, was best, before the fall,
> Since then God's will was never all in all—
> Though good from evil love divine can bring;
> The curse of death on peasant, peer, and king,
> Waits, and will wait, 'till time shall be no more,
> And all Earth's millions reach th' eternal shore!

Then,

Then, when all souls are fill'd with heav'nly fire,
And the Son yields the sceptre to the Sire,
Then, not before, such words will bear the test;
Whatever will be then, will then be best.'

The improper use of an ellipsis makes the meaning of the following couplet very obscure:

'And some atonement, reason how you will,
If God be just, must *plead for* moral ill.'

It seems necessary to apprise our readers that the author means not *in favour* of moral ill, but to prove the reality of it's existence. When we read the following lines in the description of the Milenium—

'Some second Eden, form'd *without a foe*;
The Lion *guardian* of the Lamb shall lie,
And ev'ry wild voracious feeling die.'

We were reminded of the famous blunder of Sir R. Blackmore,

'A painted *vest* Prince Vortigern had on,
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Where there is no enemy, there is certainly no need of a guardian. Such rhymes as shore, hour,—sure, power, (though Mr. Pope has some nearly as deficient) cannot pass, without censure, in the present age.

Mr. C., as a Christian, will excuse us for requesting him to guard against the appearance of self-sufficiency, which we think is sometimes too evident in his writings.

He seems to us too much to depreciate natural philosophy; and to be more severe than just, in his condemnation of Mr. Locke's doctrine, respecting innate ideas. He betrays too much of a disposition to be wise *above what is written*, when he listens to Bishop Berkeley's Doctrine of the lapse of human souls prior to their incorporation.

In a work of this nature, the writer should have avoided points of controversy. Of the manner, in which he has distorted a doctrine obnoxious to him, and misrepresented the reformer to whom he ascribes it, the following lines furnish a glaring instance. He says that Calvin (whose *learning* has never before, to our knowledge, been questioned)

'Takes the translator's sense—the torpid line,
And leaves the original in Greek to shine.
Imputes the fall to destiny severe,
Condemns for ever, and without a tear,
Whole realms of reprobates, whom sov'reign love
Consign'd to torments, from the courts above,
'Ere the foundations of the earth were laid.' p. 28.

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As we wish to maintain perfect impartiality upon all topics of this nature, whenever we find a Calvinist so grossly mis-stating the sentiments and the practice of Arminius and his followers, we shall not spare him. Meanwhile we regret blemishes like these, in a work of which we heartily approve the leading design; and, in many respects, can commend the execution.

Art. V. *Sermons, chiefly designed to elucidate some of the leading Doctrines of the Gospel.* By the Rev. Edward Cooper, M. A. Rector of Hamstall Ridware, in the County of Stafford; Chaplain to the Right Honourable the Earl of Courtown; and late Fellow of All Souls College, &c. Octavo, pp. 344, price 5s. London, Cadell and Davies, 1804.

TO regard the *pulpit* with contempt, or with indifference, betrays ignorance of historical facts, and of human nature itself. Popular addresses, on subjects of general importance, are adapted to produce great effects on public sentiments and conduct. Athens and Rome testify the political consequences of this mode of instruction: and the progress and establishment of Christianity in the Roman empire, demonstrate the still superior efficacy with which it is attended, when applied to the promulgation of truths universally interesting, indisputably certain, and infinitely important.

The Pulpit, whether we view it with the eye of the legislator, watching for the welfare of the state; of the learned, jealous for public science and taste; of the moral philosopher, anxious for the virtue of the community; or of the devout christian, weighing every thing in the balance of eternity;—the Pulpit must, in every light, appear an object of vast importance.

The *manner* of public discourses on religion, is therefore of no small moment; but it is still more on the *matter*, that their utility evidently depends. The Sacred Scriptures afford, at once, the only pure and effectual source of the Truths to be inculcated, and the best patterns for the Manner of inculcating them. We congratulate our countrymen on every approximation to this standard, that appears in the present age. We are not without specimens of preaching, wherein truth is taught in a strain of unanswerable reasoning, though stripped of it's logical form, which Locke would not despise; and enforced in a style of impassioned eloquence, which Saurin would approve, and Bossuet would admire.

The volume before us presents a happy medium between the dry ethical strain, which foreigners have commonly, and with some justice, imputed to the British pulpit; and the florid declamation, by which we, in return, have characterised their public addresses. It's grand merit, however, in our esteem, is the purity,

purity, and the salutary tendency, of the doctrines which it is adapted to recommend and enforce. It contains twelve Sermons, on the following subjects:—1. God glorified in the sufferings of Christ. 2. Scriptural statement of the doctrine of justification. 3. The doctrine of justification by faith only, vindicated from the charge of encouraging licentiousness. 4. Scriptural statement of the doctrines of human corruption, and of the renewal of the heart to holiness. 5. On the gift of the Spirit. 6. On the danger of being corrupted from the simplicity that is in Christ. 7. Christ's yoke easy. 8. Christ's burden a light burden. 9. The danger of a worldly spirit illustrated in the history of Lot. 10. On the design and duties of the sabbath. 11. The danger and misery of self-deception. 12. Christ the beloved and friend of his people. These subjects must be allowed to be important, but perhaps might have been more varied, and certainly should have been accompanied with at least one sermon entirely devoted to enforce the holy practice, which Mr. C. so ably proves to be the genuine effect of the doctrines he inculcates, but which should not be merely tacked to the end of a discourse on another subject.

From the First discourse we select a brief extract:

'Let it be remembered, that in order to glorify the name of God, it is requisite, not only that his infinite perfections be manifested, but that they be manifested in full harmony and agreement with each other. To exalt one of his great attributes at the expence of another, would be not to augment, but to diminish his glory. Should his mercy, for instance, be dispensed in such a manner, as to make it appear that he was less than perfectly holy, just, and true, his character, instead of being magnified, would be rendered less glorious. God must be infinite in all his attributes. One must not be restrained by another. One must not entrench upon another; all must agree together. All must be exercised together without interference, or disorder. And in proportion as this harmony of the divine perfections is more conspicuously displayed, the name of God appears more glorious.'

The practical application of this discourse is peculiarly energetic.

The importance of the subject of the Second discourse is represented as deducible from the state of every child of Adam, considered as *a criminal under a curse*, and as *a creature utterly corrupted in his nature*. Justification therefore from guilt, and sanctification from native corruption, are stated as the Jachin and Boaz, the two pillars which support the Gospel Temple; pp. 28—29. The first is Mr. C's. present enquiry; founded upon Rom. iii. 21—26. His Scriptural explication contains nothing new. It has been urged by a thousand pens; but it can never be too frequently repeated from the press or the pulpit, That God's righteousness is displayed in the most glorious manner,

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in freely justifying the sinner that believeth in Jesus; and that all other hope is unfounded and fallacious. There never was, there never can be, but one mode of a Sinner's Justification before a Holy God: The Gospel contains the revelation of the righteousness of God *by Faith, for belief*; ἐκ πίστεως εἰς πίστιν, Rom. i. 17.

In the exordium of the Third sermon, Mr. C. observes,

'So early as the days of the Apostle we find from the text that there were persons, who represented this doctrine as unfavourable to the interests of morality. The Apostle solemnly protests against any such inference as deducible from his doctrine; and contends that it furnishes a conclusion of a very opposite tendency. In the subsequent ages of the church, objections of a similar nature have repeatedly been urged against the doctrine in question; and their futility has been repeatedly exposed: yet even in the present times they are not seldom advanced with an air of confident assurance, as if they had never been advanced before, or were incapable of being refuted.'

Hence the preacher neatly divides his discourse into two parts: —I. The objection, that "faith makes void the Law."—II. The assertion, that "faith establishes the Law."

'The moral law is that rule to which we are obliged to conform. Whence does this obligation arise? From our relation to God as rational creatures. Subjects of his universal empire, we are bound to obey, according to our capacities, and the end of our being, the law of that empire. From this obligation no lapse of time, no change of place, or of circumstances, can set us free. It is an obligation founded on the nature of things, which nothing ever can dissolve. Should a doctrine then professing to be from God, tend, in it's legitimate consequences, to warrant an inference that any obligation of this kind had not hitherto existed, or might hereafter in any proportion be relaxed, such a tendency would in in itself disprove the pretensions of the doctrine to divine authority, and would constitute sufficient grounds for rejecting it as false and spurious; as an invention of man, an erroneous deduction from the word of God. But is such the tendency of the doctrine in question? Can any inference of this nature be fairly drawn from it? On the contrary, is not the presupposed existence of man's obligation to obey the moral law, one part of the foundation, on which this doctrine stands? Why should a method be devised of delivering him from the penal effects of offences committed against the law, but upon the supposition of his antecedent obligation to obey the law? The very circumstance of a provision being made for remitting the condemning power, establishes the previous obligatory power of the law. And does reconciliation with God diminish this obligation to obey him? Is the sinner less bound to render the obedience, when he is pardoned and taken into favour, than when he was in a state of guilt and under the sentence of the law?'

The preacher afterwards rises to higher ground, and argues, according to the assertion of his text, that faith establishes the law; in proof of which, he adduces arguments which demand serious consideration.

'What is the ground of the believer's present peace and future prospect?

prospect? A comfortable hope of his "acceptance in the beloved." But how is this to be obtained? Doubtless the Holy Ghost is the author of this assurance. But what is the nature of his testimony? In what manner does he evidence to us our justification? Not by impressing on our minds unaccountable and irresistible convictions of our acceptance, but by reflecting light on his own work of grace in the heart, and then by enabling us to trace out the existence of the cause by the effects evidently produced. Sanctification, as it is the earnest of future glory, so it is an infallible evidence, because an unfailing consequence, of our present reconciliation to God.—Is the peace, the hope, the joy, the consolation of a sinner inseparably connected with the evidence of his interest in Christ? So long as one unchristian temper is suffered to prevail; so long as one evil disposition continues unsubdued; so long as one sinful propensity is allowedly indulged; that evidence *on scriptural grounds* can never be obtained.'

The author seems to confine the agency of the Holy Spirit to reflex acts on his own work in the conscience, p. 71; and to exclude all direct and *irresistible* impressions on the mind, as unaccountable. We concur with him in exploding all the vain imaginations of God's Spirit witnessing with our Spirits that we are the children of God, where his sanctifying influence does not vindicate the conclusion. But surely God may and does, in a way not exactly accountable to us, and with an irresistible evidence, shine upon his own work, filling the hearts of believers with joy unspeakable and full of glory. Enthusiastic fancies and divine impressions are things of very different natures.

The doctrine of man's natural corruption, which forms the substance of the Fourth discourse, is confessedly a fundamental position. And to palliate *the degree* and *extent* of his corruption is the constant effort of those who would impugn the doctrines of grace. Mr. C. states the objections of the adversaries, and answers them. He then endeavours to obviate the misconceptions which prevail "respecting the renewal of the heart in holiness:" concluding with the words of the Article of the Church on this subject, "if every man naturally engendered of the offspring of Adam be carnal," *marvel not that ye must be born again*, not by an *opus operatum*, but by the real operation of the Spirit of God, of which water is ordained as the outward and visible sign. p. 115. "Its purifying, refreshing, and fertilizing qualities being very apt and striking emblems of the sanctifying operations of the Spirit of God." Of this,—Sermon 5th, on *the gift of the Spirit* more distinctly treats; which considers it —1. As a gift of God; 2. As the gift of Christ—the purchase of his blood—the fruit of his mediation; 3. Prayer—the appointed means; 4. Ignorance of the blessing of the Spirit—the cause of it's neglect.

The sermons on Christ's yoke and burden, on the dangers of a worldly spirit, and on the Sabbath, deserve our warmest approbation. But, perhaps, in no part of the volume the hand of a master is displayed more conspicuously, than in the

the discourse on self-deception, which is founded on the words of the young man, who came and said to Jesus, "Good master, what good thing shall I do that I may have eternal life?" We were charmed and edified with the penetration, which developes the real character of the young man; and with the piety, which exalts the superior wisdom of our Lord. We regret that our limits forbid us to instruct our readers with extracts from this master-piece in its kind.

The last discourse holds up him, who is the chief of ten thousand, as the object of his people's love; and displays the invaluable privilege of having him for their friend. It speaks a language which gives reason to conclude, that the preacher had experienced the blessedness, which he wished others to know, and to partake with him.

These latter discourses, plain, practical, and truly evangelical, commend themselves to every man's conscience in the sight of God. We cordially wish the author persevering diligence in the fulfilment of the ministry he has received of the Lord, and that he may behold the fruit of his labours in the turning many to righteousness.

The style is such as the pulpit claims for its own; simple, yet vigorous; unornamented, but not uninteresting: It abounds with short sentences, frequent interrogations, rapid and glowing appeals to the understanding and conscience of the hearer. If we could allow ourselves, to raise an objection, where there are so many claims to applause, we might ask whether the style were not rather superior to the capacities of the flock at Hamstall Ridware. But we can easily conceive that a pastor, who aims at usefulness with such purity of intention as breathes in these discourses, might, in the pulpit, simplify the style, which he did not judge proper to deteriorate for the press. Would not, however, Mr. C's. good sense and accurate taste condemn, upon revision, the phrases, "such infinite," and "what infinite?" Can infinity admit of degrees of comparison?

Art. VI. *Evening Amusements*; or, the Beauty of the Heavens displayed, &c. To be continued Annually. By William Frend, M. A. Fellow of Jesus College, Cambridge. Two vols. 12mo. Fourth Edition of Vol. for 1804, price 2s. 6d. Price of Vol. for 1805, 3s.

WE shall gladly avail ourselves of such opportunities as this publication offers, of extending the circle of innocent and edifying recreations. They who set a proper value upon Time as a talent for which they are highly responsible, and contemplate Eternity as at hand, will have neither taste nor leisure for the dissipating amusements of the world. Yet the Christian discovers nothing cynical, morose, or fanatical in his separation from the spirit and manners of the age. He does not withdraw

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to wear away his days in indolence and apathy. His heart's best affections are all interested in the word of God; and he will find full and cheerful employment for all his leisure hours, in the contemplation of his works, in proportion as he can understand and appreciate them.

'Not content
With every food of life to nourish man,
Thou mak'st all nature beauty to his eye
Or music to his ear?'

This annual volume may be denominated a Philosophical Almanac. It is a great improvement upon every thing of the kind, by which it has been preceded. Under each month, are given notices of the principal appearances, which will take place in the heavens, in respect to the Sun, the Moon, and the Planets; with the continually varying position of the Moon and Planets in relation to the Fixed Stars. These notices are introduced, each month, by easy illustrations of various different parts of familiar astronomy; such as, the points of the compass, the divisions of the circle, the use of the sector, &c. We have never seen these subjects treated with greater plainness and perspicuity; and we hope Mr. Frend will proceed in his future volumes, as we conjecture it is his intention to do, in a similar illustration of all other astronomical subjects which are capable of being rendered thus familiar.

These volumes are very justly designated "Amusements." The author begs his readers to keep constantly in mind this title of his book.

'They are' (he observes) 'amusements, which I recommend, not a deep and serious study. Here is nothing to fatigue, and all that I ask is, that my reader would take up his book now and then in every month, read over in the morning what appearances may claim his attention in the evening, and then give himself the trouble only of looking to the quarter, to which he is directed, and noticing the objects as they are pointed out to him.' 1805. p. 2.

'We all judge of others in some measure from ourselves, and the pleasure I receive from the return of the same beautiful objects at stated times, and the wanderings of the Moon and planets through their appointed regions, naturally makes me conclude, that others would take the same pleasure in them, if they were pointed out in the same easy manner, in which, in my very early years, I was brought to the knowledge of them. In this confidence I am supported by the regret expressed to me of several ladies, when the brilliancy of Orion ceased to charm their evening view: and, I have no doubt, that his return will bring a pleasure which they never would have felt, if the beauties of this constellation had not been previously pointed out.' 1805. p. 3.

The public appear to have felt the value of this rational amusement, by the encouragement given to the first volume,

which has reached the fourth edition. Mr. F. advises his readers to preserve the volumes, as they are the first two of a series, "which being completed, the observations will serve again for another course of years; and so in succession." As this remark may not be intelligible to some of our readers, we would inform them, that every nineteen years the lunar and other appearances in the heavens are nearly the same as they were during the preceding nineteen years; this is called the Cycle or Revolution of the Moon: so that these nineteen small volumes, which may, by a proper use of them, have brought their readers better to understand and admire the works of God than they would otherwise have done, and may have contributed to withdraw them in their own youth from the frivolous and pernicious amusements of the age by furnishing them with more innocent and rational employ, may answer the same end to successive generations of their own posterity!

To the volume for 1804, are subjoined Questions grounded upon what had been previously taught: that for 1805 has six plates, representing some of the Constellations; which will be extended, we presume, in the future volumes to all parts of our hemisphere.

We select the following passage on account of the enlarged views which it presents of the Universe:

'The improvements made in the telescope by the greatest observer hitherto known, the celebrated Herschell, have opened a new sphere of enquiry to the curiosity of mankind. He has discovered a vast variety of double, treble, and variously complicated stars, whose motions relative to each other are of a very extraordinary nature, and manifest a scheme of which, till his time, the human mind had not any conception. Worlds upon worlds are known to exist in spots, which present to us only the appearance of a single star; and beyond them he discovers openings into more distant worlds, whose inhabitants can have no knowledge of our earth, and to whom the glorious system, that is nightly presented to our view, makes part only of some nebulous or clouded star not to be discerned by the naked eye. The mind is lost in the contemplation of the grandeur of such an universe. By the bounty of the great Creator we are permitted to pass some moments on this wonderful theatre, with the hopes that we may hereafter enjoy the fuller display of his majesty. The inhabitants of this earth see many of them the same objects at night in the heavens: the inhabitants of the planets have the same heavens displayed to their view; for, distant as the planets are from each other, this makes no difference in the situation of the stars. Thus contemplating the same objects at night, the rational beings on this earth and on the planets have some ideas probably in common: there is a relationship between us; and we may unite in our praises of Him who has wrought these wonders, and whose greatness and majesty and mode of existence cannot be described in the language, or comprehended in the thoughts, of any one being that he has created.' 1805. pp. 192—194.

Aware

Aware of some religious opinions of the author, and of the zeal with which such opinions are often insinuated, we looked through these volumes with some anxiety. We are glad, however, to find but a single instance in which we wish he had expressed himself otherwise. Speaking of the approaching universal empire of the Son of man, he says, "To him will be paid willing obedience: the earth shall then pour forth in a tenfold manner it's increase, and his God and our God shall give us his blessing," 1804, p. 100. We are not to be answered by being told that the Father is called the God of our Saviour in John xx. 17, and in Eph. i. 17; since Mr. F. well knows, that all who assert the proper divinity of Christ do and can allow subordination in him only in his mediatorial character; while, by his application of the phrase, he appears to us to have wished to insinuate not an assumed but a natural subordination. As we do not discover any thing of this objectionable nature in the vol. for 1805, we trust Mr. F. will not feel himself conscientiously called upon in his future volumes to insinuate his opinions; but if he should, we shall feel ourselves compelled conscientiously to reprobate his undertaking.

Art. VII. *An Oration commemorative of the late Major-General Alex. Hamilton.* By J. M. Mason, D. D. With an Appendix, containing an Account of the Duel and of the General's last Moments. 8vo. pp. 38, price 1s. Ogle, Button, Hatchard, &c. 1804.

THE catastrophe, which Dr. Mason describes and laments, has awakened the most poignant regret on both sides of the Atlantic. Magnanimous in every recorded part of his conduct, except in that to which he owed his death, the late General Hamilton appears to have exhibited, in an equal and eminent degree, the qualities of the soldier and of the statesman. From his dying conference with Dr. Mason, we infer that his mind had previously habituated itself to contemplate religion with solemn regard. Happy would it have been for himself, and happy for the community, had he answered the savage challenge with an indignant refusal! Why did he not? A paper left behind him contains this declaration: "My religious and moral principles are strongly opposed to the practice of duelling, and it would ever give me pain to be obliged to shed the blood of a fellow-creature in a private combat forbidden by the laws." Of duelling he observed to Dr. Mason, "it was always against my principles. I used every expedient to avoid the interview; but I have found, for some time past, that my life *must* be exposed to that man. I went to the field, determined not to take *his* life." What can we infer, but that intimacy with the world, unless conducted with more than human caution, makes even a wise man mad?

When will that bewitching system, which brought HAMILTON to the grave, cease to stupify and degrade the boasting sons of civilization and refinement? We might answer, it will be driven away with infamy when Christianity, among persons of the higher class, shall sink deeper than professions and forms. Till that period arrive, we are persuaded that one instance of capital punishment would do more towards diminishing the practice, than all the dissertations of moralists, and all the discourses of divines.

The Oration, under review, indicates a vigorous mind; and presents a favourable specimen of that kind of eloquence, which celebrates the illustrious dead. It discovers acuteness, boldness, originality of thought, and felicity of expression: we cite the following paragraph, that our readers may form a judgement for themselves.

'He was born to be great. Whoever was second, *Hamilton* must be first. To his stupendous and versatile mind no investigation was difficult—no subject presented which he did not illuminate. Superiority, in some particular, belongs to thousands. Pre-eminence, in whatever he chose to undertake, was the prerogative of *Hamilton*. No fixed criterion could be applied to his talents. Often has their display been supposed to have reached the limit of human effort; and the judgement stood firm till set aside by himself. When a cause of new magnitude required new exertion, he rose, he towered, he soared; surpassing himself, as he surpassed others. Then was nature tributary to his eloquence! Then was felt his despotism over the heart! Touching, at his pleasure, every sting of pity or terror, of indignation or grief; he melted, he soothed, he roused, he agitated; alternately gentle as the dews, and awful as the thunder. Yet, great as he was in the eyes of the world, he was greater in the eyes of those with whom he was most conversant. The greatness of most men, like objects seen through a mist, diminishes with the distance: but *Hamilton*, like a tower seen afar off under a clear sky, rose in grandeur and sublimity with every step of approach. Familiarity with him was the parent of veneration. Over these matchless talents Probity threw her brightest lustre. Frankness, suavity, tenderness, benevolence, breathed through their exercise. And to his family!—but he is gone.—That noble heart beats no more: that eye of fire is dimmed; and sealed are those oracular lips. Americans, the serenest beam of your glory is extinguished in the tomb!'

This panegyric will be considered by some as overwrought; but, on such an occasion for such a man, the orator, who can think, and feel, and speak like Dr. M. must be allowed to expatiate with warmth and freedom.

An expression occurs, p. 5, which we the rather notice, as the prevalence of it, in religious authors, seems calculated to do much harm. "Be it," says Dr. M. "remembered with *pride*, that he was as humane as he was brave." We object to this application of the term *pride*. So much is said in the Scriptures against the

thing

thing, that to us it appears peculiarly unbecoming to encourage a favourable use of the *name*. We are concerned to add, that the stricture applies to several, from whom it was thought a more conscientious regard to accuracy on this subject might have been reasonably expected.

We subjoin the close of this Oration, as a fine specimen of energetic eloquence, directed against the crime which brought Hamilton to a premature grave:

'Fathers, friends, countrymen! the grave of *Hamilton* speaks. It charges me to remind you that he fell a victim, not to disease nor accident; not to the fortune of glorious warfare; but, how shall I utter it? to a custom which has no origin but superstition, no aliment but depravity, no reason but in madness. Alas! that he should thus expose his precious life. This was his error. A thousand bursting hearts reiterate, this *was* his error. Shall I apologize? I am forbidden by his living protestations, by his dying regrets, by his wasted blood. Shall a solitary act into which he was betrayed and dragged, have the authority of a precedent? The plea is precluded by the long decisions of his understanding, by the principles of his conscience, and by the reluctance of his heart. Ah! when will our morals be purified, and an imaginary honour cease to cover the most pestilent of human passions? My appeal is to military men. Your honour is sacred. Listen. Is it honourable to enjoy the esteem of the wise and good? The wise and good turn with disgust from the man who lawlessly aims at his neighbour's life. Is it honourable to serve your country? That man cruelly injures her, who, from private pique, calls his fellow-citizen into the dubious field. Is fidelity honourable? That man forswears his faith, who turns against the bowels of his countrymen, weapons put into his hand for their defence. Are generosity, humanity, sympathy, honourable? That man is superlatively base, who mingles the tears of the widow and orphan, with the blood of a husband and father. Do refinement, and courtesy, and benignity, entwine with the laurels of the brave? The blot is yet to be wiped from the soldier's name, that he cannot treat his brother with the decorum of a gentleman, unless the pistol or the dagger be every moment at his heart. Let the votaries of honour now look at their deeds. Let them compare their doctrine with this horrible comment. Ah! what avails it to a distracted nation that *Hamilton* was murdered for a punctilio of honour? My flesh shivers! Is this, indeed, our state of society? Are transcendent worth and talent to be a capital indictment before the tribunal of ambition? Is the Angel of Death to record, for sanguinary retribution, every word which the collision of political opinion may extort from a political man? Are integrity and candour to be at the mercy of the assassin? And systematic crime to trample under foot, or smite into the grave, all that is yet venerable in our humbled land? My countrymen, the land is defiled with blood unrighteously shed. It's cry, disregarded on earth, has gone up to the throne of God; and this day does our punishment reveal our sin. It is time for us to awake. The voice of moral virtue, the voice of domestic alarm, the voice of the fatherless and widow, the voice of a nation's wrong, the voice of *Hamilton's* blood, the voice of impending judge-

ment calls for a remedy. At this hour heaven's high reproof is sounding from Maine to Georgia, and from the shores of the Atlantic to the banks of the Mississippi. If we refuse obedience, every drop of blood spilled in single combat, will lie at our door, and will be recompensed when our cup is full. We have, then, our choice, either to coerce iniquity, or prepare for desolation; and in the mean time, to make our nation, though infant in years, yet mature in vice, the scorn and the abhorrence of civilized men!' pp. 23—26.

Art. VIII. *Reflections on Duelling.* By Rowland Ingram, B. D. Master of Giggleswick School, and late Fellow of Sidney College, Cambridge. Octavo, pp. 104. Hatchard, 1804.

THE author of these Reflections thinks that the public mind has never yet been fixed to the subject of duelling, with any degree of steadiness proportioned to it's importance. He acknowledges, indeed, that conclusive treatises have appeared against this criminal practice; but they have failed of producing effect, where most needed. If any appeals on this subject are likely to catch the attention, and to procure a perusal, where they may possibly serve a good purpose, we think they are those of an energetic nature, grounded upon a fact which has excited a lively general interest and regret, such as that which we have just noticed. If, indeed, men of fashion were inclined to listen to the voice of reason, of the laws, and of christianity, uttered with considerable force and eloquence by Mr. I., then he would not speak in vain; but we are persuaded, that Pride and Malignity are the foundation of the whole system; and, while these reign in the heart, appeals to feeling or to principle will rarely obtain even a perusal from the duellist; and will do little more, to use the author's words, "than serve to gratify the scholar, whose convictions are sufficiently established; or to fill the shelves of book-collectors." The expedient which he recommends, though it would not eradicate from the heart those evil passions, which are the ground of all duels, yet it would go very far towards restraining them from bursting through all the bonds of private and public duty. We quote the passage, as explanatory of his wishes, and as a specimen of his style and manner:

'Prevention is at all times preferable to punishment. No method can promise better for effacing false ideas of honour, than that of attaching to the overt act the stigma of deserved shame. That no expedient of this nature should be thought practicable amongst the near advisers of his Majesty, I should only be disposed to suspect from their long forbearance. Of the according inclinations of a most religious, conscientious, and humane sovereign, no man could entertain a doubt. That the public are actually reaping considerable benefit from the services of those, who have heretofore been engaged in duels, I am fully prepared to admit, and long be the benefit continued. But with deference be it submitted,

submitted, should the act of fighting a duel, of sending a challenge, or of accepting the part of a second, be henceforth declared to be, *ipso facto*, a disqualification for ever holding any office, or commission, immediately at his Majesty's disposal, I cannot apprehehend that, in consequence, the public would ever sustain a serious injury. On the contrary, many of their truly estimable servants, though young, and inconsiderate—and not those alone—might thus be eventually secured to the path of real honour, consistently pursued through a long life of usefulness—to the esteem of their friends, and to their country's gratitude. Good and pious men, now that God's severest "judgements are in the earth," might have the consolation of witnessing one crying reproach of the nation wiped away, or exclusively attached, with crimes of baser repute, to the worthless and ignoble. The flame of resentment might seldomer be roused, or more harmlessly diverted: and many would be relieved from a powerful (for fashion has so rendered it), but most unwelcome solicitation, to commit a heinous sin against conviction, at the desperate hazard of being

> '..... at once dispatch'd;
> Cut off even in the blossoms of *their* sin—
> No reckoning made, but sent to *their* account
> With all *their* imperfections on *their* heads!' pp. 102—104.

Art. IX. *Metrical Tales, and other Poems.* By Robert Southey. 12mo. pp. 200, price 5s. 6d. Longman, Hurst, Rees, and Orme, 1805.

THESE eccentric effusions are the fruits of genius grown wild. They consist of metrical tales, which might properly have been entitled Tales of Wonder!—Monadramas; Songs of the American Indians; Mock Love Elegies; Sonnets; English Eclogues; Inscriptions; Miscellanies; and *Anomalies!* a title,—which would have justly characterised the whole contents of this small volume. The author requests that they may "be considered as the desultory productions of a man sedulously employed upon better things." We apprehend, however, that, if they had still remained dispersed in the Annual Anthology, in which they were published, neither the reputation of the author, nor the satisfaction of the public, would have been diminished.

Mr. S.'s judgement merits little praise for adopting the style and language of our old ballads, in several of his poems. These were in use in the most barbarous ages only, and as learning became more cultivated, gradually yielded to strains of a higher class. Nor is the execution of these pieces of more credit to the author. The rude poetry of our ancestors was characteristically simple; while Mr. S.'s abounds with conceits. He would have done well to have considered that burlesque and quaintness, although sometimes mistaken for *wit*, will never pass for *poetry*.

Mr. S. carries the humour of some of his pieces to an extreme; and in his sallies, does not scruple to use divine names and attributes with very unbecoming freedom.

In an author, who professes so much philanthropy and liberality of sentiment as Mr. S., it is surprising to recognize an advocate for some of the most horrid and baneful principles. In the three pieces entituled *Monodramas* (which differ from *Soliloques* only as the person speaking is supposed to address others), is contained little beside arguments for the propriety and laudability of suicide. The first is the story of a voluntary sacrifice, which is held up to admiration and praise. The specious dress in which the sentiment, conveyed in this piece, is arrayed, only renders it the more dangerous. A little discrimination, however, will discover the delusion: and while we admire the hero as a patriot, we must abhor him as a self-murderer. These observations will apply to the celebrated Lucretia, who is the heroine of the third piece. However great might be the chastity of this lady, she curtailed a life over which she certainly had no discretionary power; and even consented, through fear of infamy, to the commission of the crime, which was the cause of her subsequent rash conduct. In the second piece the author steps beyond the bounds of all propriety, and gives loose to the most absurd and immoral ideas. p. 74. A matron, defiled by Fergus III. king of Scotland, is upbraided, that she had not

> '. . . . . In his blood
> *Wash'd* her soul pure, and for the sin compell'd
> *Aton'd* by *virtuous murder!*'

Mr. S. occasionally (viz. in pages 117 and 129) makes his appearance as a worshipper of the Sun. In the following lines, he assumes the character and language of the Pharisee, notwithstanding his assurance to the contrary. p. 162.

> '. . . . . O my God!
> I thank thee with no Pharisaic pride,
> I thank thee that I am not such as these,
> I thank thee for the eye that sees, the heart
> That feels, the voice that in these evil days,
> Amid these evil tongues, exalts itself,
> And cries aloud against iniquity.'

In the American Songs, we are surprised to find our countryman, Ossian, transported across the Atlantic, and taking up his abode among the savages of the New World. See the following specimens:

> 'When the sound of the drum and the shell
> Shall be heard from the country of souls.' p. 85.
>
> 'Our forefathers come from their islands of bliss,
> They come to the war of the winds.' p. 89.
>
> 'I gaz'd on the bow of thy strength,
> As it wav'd in the stream of the winds.' p. 92.

'I re-

'I remember thy terrible eyes,
How they flash'd the dark glance of thy joy.' p. 93.

'Thy sire was a stripling like thee,
When he went to the first of his fields.' p. 95.

If the author had any historical or legendary authorities for giving his savages the language attributed to the Scotch poet, it would be a favour to the literary world if he would communicate them. If not, it is surely a liberty, which few poets would have chosen to take.

There are, however, one or two of the Sonnets, and some other pieces *sparsim*, which do the author no discredit; and where his genius, which is not disputed, is free from that inaccuracy and affectation which too frequently obscure it. A few of the poems have a good moral tendency; but we cannot include among these the Eclogue intitled *The Wedding*, than which nothing can be more adapted to excite discontent among the labouring classes of the community.

Art. X. *A Letter to the Right Hon. Lord Pelham, on the State of Mendicity in the Metropolis.* By Mathew Martin, Esq. pp. 30. with two Tables, and a coloured Plan. Price 1s. 6d. Hatchard. 1803.

SCHEMES of benevolence in the metropolis are so numerous, that government would have little else to do than to examine them, if it should interest itself in all which are proposed. Yet some are of such peculiar importance and interest, that they may justly be considered as national. The rate levied parochially for the maintenance of our poor, stands forward as one of our most burdensome taxes; and produces, according to returns made to parliament, 5,000,000l. annually. What other nation could ever shew such an expenditure in the support of those who existed by alms? Nevertheless, the number of mendicants who infest our streets, disgraces our police; and is, at once, a reproach on our humanity, and a satire on our understanding.

This did not escape the observation of the benevolent Author of the Tract before us; and we willingly introduce the subject, in hopes that our notice of it may invigorate or revive the attention which it deserves. We expect shortly to lay before our readers, a comprehensive view of the state of the poor among us: in the mean time, this article, and the following, may serve to shew that we have not overlooked their condition.

Mr. Martin, having proposed to government to institute an enquiry into the numbers and characters of public mendicants, received about a thousand pounds to enable him to prosecute his plan. He distributed tickets, which entitled the bearer to threepence, on being presented at a proper office; and, by this means, he became acquainted with the state and the history of very many

many objects of compassion; some of whom he further assisted by the benevolence of various private contributors.

Mr. M. divides the poor of London into—1. Those within the metropolis, and ten miles round it. 2. Those of more distant parishes. These he distinguishes from Non-Parochial, Irish, Scotch, and Foreigners. The following is a general statement of their numbers:

'I. PAROCHIAL INDIVIDUALS.

a. Of Home Parishes; inclusive of about	4152 children, about	6693	
b. Of Distant Parishes; inclusive of	1467 ditto - - -	2604	
Total Parochial Children, about - - - - - -	5619		
Total Parochial Individuals, about - - - - - - - - - - -			9297

II. NON-PAROCHIAL INDIVIDUALS.

a. Irish; inclusive of about - - - -	3273 children, about	5310	
b. Scotch; inclusive of - - - - -	309 ditto - - -	504	
c. Foreign; inclusive of - - - - - -	87 ditto - - -	177	
Total Non-Parochial Children, about - - -	3669		
Total Non-Parochial Individuals, about - - - - - - - - -			5991
Total Children, about - - - - - - - - -	9288		
Total Individuals, about - - - - - - - - - - - - -			15,288

And "the gross amount of the sums annually extorted from the Public by their importunities" cannot be computed at a lower estimate than what is *absolutely necessary* for the *maintenance* of such a body of people, although in BEGGARY.

For 6000 grown Persons at 6d. a Day each, lodgings and clothes, inclusive - - - - - - - - - - - - - - - - -	54,750l.	0 0
9288 Children, at 3d. a Day each, clothes inclusive - - -	42,376	10 0
About 15,288 Individuals, at a gross annual expence of about - -	97,126l.	10 0

'It may appear extraordinary that the parochial poor should be found to furnish above one-half of the general mass of BEGGARS in the metropolis; there are however two causes particularly affecting the parochial poor, which have doubtless contributed to reduce many of them to a state of BEGGARY, viz.

'I. The practice generally prevailing in the metropolis, of refusing relief to Paupers out of the work-house; and

'II. The want of a provision by law, to direct in particular cases, adequate relief to parochial poor, not resident within the limits of their legal settlements.

'But there are also other general causes, from the operation of which Paupers of all the descriptions specified, whether parochial or non-parochial, have gradually declined into a state of COMMON BEGGARY; such as the want of regular employment; voluntary idleness, or delinquency; vicious habits and debts contracted at public-houses; the purchase of articles of prime necessity by retail at little shops; and it may be apprehended often deficient in weight and quantity, and of bad quality, and debts incurred in consequence; the custom of pawning their clothes; the difficulty or impossibility of laying by a weekly sum sufficient to discharge

charge the expense of lodging; sickness; and the fraudulent and oppressive conduct of others, in holding back their dues, cheating them of their property,' &c. pp. 17—19.

As a remedy for these evils, Mr. M. proposes to divide the city into five districts, and to place these districts under proper commissioners; the whole to be superintended by a central board. As means of prevention, no less than of remedy, he also recommends religious and moral instruction, employment, and a reasonable supply of wholesome food and fuel. He observes, that

'A very considerable part of the non-parochial BEGGARS of London are Irish and Scotch; the former are frequently very turbulent and vicious; the latter more regular, sober, and industrious. Many persons of either description may be most properly sent back; and for the relief of such as should state to a Magistrate sufficient reasons for staying here, some means may possibly be devised, of deriving a supply from those countries, in order to ease this part of His Majesty's Dominions, from a burden which is not properly its own; and this, if practicable, would be a very material saving indeed, of an average annual expense whilst in BEGGARY, of

Irish, about - - - - - - - - - - -	£.33,520	13	9
Scotch, about - - - - - - - - - - -	3,189	3	9
Average Total, about - - - - . -	£.36,709	17	6

The following observation does honour both to the understanding and to the heart of the writer. We cordially acquiesce in it; and are thoroughly persuaded, that Christianity contributes as essentially to benefit all who embrace it, as any other cause and effect which it has pleased the Almighty to associate by inseparable connexion.

'To inculcate therefore the sacred and sublime truths of Christian revelation, and enforce the practical duties consequent on a genuine faith, is a matter of the first importance to the Nation, and to the individual; and surely a little reflection will be sufficient to evince the cruelty of such frequent execution of unhappy wretches, for the transgression of laws, which they were never properly instructed to respect. Indeed no permanent extensive advantage, can be justly expected to be derived to the poor, without inculcating in them the principles of religion and morality; and on this ground the education of youth of both sexes; and the early impressing on their minds a sense of the obligations of religion, and habituating them to industry, may be strongly recommended, as a momentous object of national concern.' p. 25.

Art. XI. *A Treatise on the State of the Poor in Sickness, with the Proposal of a Plan for their Relief*; selected from a small Volume of Essays, lately published by Richard Worthington, M.D. Soc. Soc. Med. Edin. Ludlow, Procter; London, Longman and Co. pp. 42. Price 6d. 1804.

THE poor in London have certainly no cause for complaint, on the subject of medical assistance, when in sickness: the

number of charitable institutions, and of benevolent individuals ready at all times to afford them aid, is honourable to the public feeling. It demonstrates, that Britons sympathize with the afflictions of their fellow-men; and call their sympathies into action, with characteristic generosity. Foreigners have greatly admired this disposition, and the means employed to render it effective.

Whether the poor in the country can be, in the nature of things, so favourably attended to, may be the subject of doubt; but every plan and endeavour, which has for it's object, their relief under the pressure of disease, is entitled to commendation.

Dr. Worthington observes, p. 15. "That medical attendance is, in the aggregate, so scantily provided for the poor, throughout the whole of our Island, that large numbers among them, who, by timely and continued aid, might have been rescued from death, are left to perish through neglect or ignorance." He complains, that little more than a *nominal* attendance is paid, by those who farm the parish-poor; and that the smallness of the stipend, often not more than *five guineas* yearly, neither induces, nor enables, a medical man to attend them more closely. His remedy for these evils is, "Multiply your Hospitals;" increase the number of your Infirmaries; bring the means of relief within the reach of the patients. We heartily wish this could be done; but we much fear, that only large towns will ever be able to support extensive institutions; that inferior advantages must fall to the lot of smaller communities; and that villages, and districts remote from associated societies of mankind, must be content with such assistance as can be *detached* to them from places of greater population.

But why should the knowledge of medicine be wholly confined to professional men? In many cases, a moderate proportion of attention would enable a man, accustomed to observation and study, to avail himself of the *vis medicatrix naturæ*; and to counteract the effects of disease. Some knowledge of this kind would add no little weight to the clerical character and influence. We shall give Dr. W's. sentiments in his own words, on a subject confessedly of great interest to the community at large: of which physicians in the metropolis are but too seriously convinced, and on which they have repeatedly warned the Public.

'If amidst the fancied security of wealth, the gaiety of pleasure, the ardor of engagement, or the indolence of their nature, some shall be found who cannot be induced to cast the eye of pity on the bed of sickness and of poverty by the powerful calls of benevolence and duty, one consideration still remains, which will seldom occur or be presented in vain —a regard to *self-preservation*. That a large proportion of those diseases, which affect the higher classes, are derived from their neglect of the poor in sickness, is an observation that might be confirmed by medical testimony

mony the most abundant and respectable. To enumerate, and to animadvert on the tribe of diseases which are generated and fostered in the squalid habitations of poverty and filth, and which from thence, in a channel perhaps as disregarded but as unerring as [that by which] the meanest rivulet obtains the ocean, finally arrive at the splendid mansion, and even the "gorgeous palace," would supply materials for a very copious and a very valuable treatise.

'One kind, more especially, arises from the combination of poverty, starvation, consequent debility, want of cleanliness, and cold. I mean *fevers*; and more particularly, what is vulgarly termed the *putrid fever*—In vain will the opulent bar their door against this formidable and often fatal visitant, unless they bestow suitable attention on the miseries of the distempered cottage. There they will mark its general origin, its ravages, its victims.—If they would look upon it in its worst condition, and can find a dungeon which the zeal and philanthropy of Howard have not penetrated, they may there behold it in its still more malignant character of *Jail distemper*; the foul production of whatever is pitiable, wretched, and loathsome in human circumstances. In a lesser degree they will discover all these in the cabins of the distempered and neglected poor; where, by the want of early, and proper assistance, a kindred pestilence, the *putrid fever*, infects whole families; travels on from cottage to cottage; spreads into the neighbouring villages and surrounding district; and eventually arrives, in the course of *retributive justice*, at the habitation of those, by whom the infection, which has now perhaps swept from the earth many useful and excellent members of the community, and dissolved for ever many a dear connection in the privacy of humble life, might easily have been checked and obviated—Had the parish or district been provided with an *appropriate hospital*, and the first person, or family, been removed thither, in whom this fever appeared, the communication of the disease and the train of evils which accompanied, would have been equally prevented. I would leave those who are inacessible by more noble and more liberal arguments (if any such there be), to contemplate seriously the reasonableness and force of this last appeal, which involves the preservation of themselves, their families, and domestics, from a disease the most general and most fatal in the catalogue of human maladies.' pp. 36—40.

Art. XII. *Letters written by the late Earl of Chatham to his Nephew Thomas Pitt, Esq.* (afterwards Lord Camelford), then at Cambridge. 12mo. pp. xxx. and 104. Price 3s. 6d. Payne. 1804.

THESE Letters are published by Lord Grenville, who became related to the family of the writer of them by his marriage with a daughter of the first Lord Camelford. The publication is dedicated to the Right Hon. Wm. Pitt, "as a testimony of affectionate friendship;" in which light the editor wishes it to be received: "To others," he adds, "the propriety will be obvious of inscribing with your name a publication, in which Lord Chatham teaches how great talents may most successfully be cultivated, and to what objects they may most honourably be directed."

ed." We quote this elegant compliment, because we find something soothing and exemplary, in the cultivation of private regard, among those great men whose principles lead them to adopt different lines of public conduct.

Lord G. observes, in his Preface, that these Letters were written for the private use of an individual during a short period of time; and contain only such detached observations on the extensive subjects to which they relate, as occasion might happen to suggest, in the course of familiar correspondence. He afterwards remarks,

'It will be obvious to every reader on the slighest perusal of the following letters, that they were never intended to comprize a perfect system of education, even for the short portion of time to which they relate. Many points in which they will be found deficient, were undoubtedly supplied by frequent opportunities of personal intercourse, and much was left to the general rules of study established at an English university. Still less therefore should the temporary advice addressed to an individual, whose previous education had laboured under some disadvantages, be understood as a general dissuasive from the cultivation of Grecian literature. The sentiments of Lord Chatham were in direct opposition to any such opinion. The manner in which, even in these letters, he speaks of the first of poets, and the greatest of orators; and the stress which he lays on the benefits to be derived from their immortal works, could leave no doubt of his judgment on this important point. That judgment was afterwards most unequivocally manifested, when he was called upon to consider the question with a still higher interest, not only as a friend and guardian, but also as a father.

'A diligent study of the poetry, the history, the eloquence, and the philosophy of Greece, an intimate acquaintance with those writings which have been the admiration of every age, and the models of all succeeding excellence, would undoubtedly have been considered by him as an essential part of any general plan for the education of an English gentleman, born to share in the councils of his country. Such a plan must also have comprized a much higher progress, than is here traced out, in mathematics, in the science of reason, in natural, and in moral philosophy; including in the latter the proofs and doctrines of that revelation by which it has been perfected. Nor would the work have been considered by him as finished, until on these foundations there had been built an accurate knowledge of the origin, nature, and safe-guards of government and civil liberty; of the principles of public and municipal law; and of the theory of political, commercial, financial, and military administration; as resulting from the investigations of philosophy, and as exemplified in the lessons both of antient and of modern history.' Pref. pp. xxiv—xxix.

The latter paragraph of this extract contains an able sketch of the proper education of a statesman. Though, for the reasons assigned by the noble editor, the books recommended by Lord C. to his nephew cannot be considered as comprising a perfect system of education, yet our younger readers may be much

much assisted in their choice of books by the judgement of this great man. After urging the study of Homer, Virgil, and Terence, among the Classics, in terms of commendation somewhat, we think, too strong and unqualified; and advising the perusal of Pope's Homer and Dryden's Fables, as guides in English poetry; Lord C. points out the following arrangement of studies, as a first course at College:

'Euclid; a Course of Logic; a Course of experimental Philosophy; Locke's Conduct of the Understanding; his Treatise also on the Understanding; his Treatise on Government, and Letters on Toleration. I desire, for the present, no books of poetry, but Horace and Virgil: of Horace the Odes, but above all, the Epistles and Ars Poetica. These parts, Nocturnâ versate manu, versate diurnâ. Tully de Officiis, de Amicitiâ, de Senectute. His Catilinarian Orations and Philippics. Sallust. At leisure hours, an abridgement of the History of England to be run through, in order to settle in the mind a general chronological order and series of principal events, and succession of kings: proper books of English history, on the true principles of our happy constitution, shall be pointed out afterwards. Burnet's History of the Reformation, abridged by himself, to be read with great care. Father Paul on beneficiary Matters, in English. A French master, and only Moliere's Plays to be read with him, or by yourself, till you have gone through them all. Spectators, especially Mr. Addison's papers, to be read very frequently at broken times in your room. I make it my request that you will forbear drawing, totally, while you are at Cambridge: and not meddle with Greek, otherwise than to know a little the etymology of words in Latin, or English, or French: nor to meddle with Italian. I hope this little course will be soon run through: I intend it as a general foundation for many things, of infinite utility, to come as soon as this is finished.' pp. 15—17.

'I propose to save you much time and trouble, by pointing out to you such books, in succession, as will carry you the shortest way to the things you must know to fit yourself for the business of the world, and give you the clearer knowledge of them by keeping them unmixed with superfluous, vain, empty trash.' pp. 50, 51.

His Lordship urges the study of the French language, to speak and write it correctly, as to grammar and orthography; Geography and the Use of the Globes; with a clear and thorough notion of the Solar System, together with the doctrine of Comets: for History, Oldcastle's Remarks on the History of England, by Lord Bolingbroke, for style and for true constitutional doctrines; and Nathaniel Bacon's Historical and Political Observations, as, without exception, the best and most instructive book we have on matters of that kind; the Revolutions of York and Lancaster in Pere d'Orleans, but no more of that writer; the Life of Edward IVth. and so downwards all the life-writers of our kings; for Queen Anne's reign, the Continuator of "honest Rapin;" Clarendon's History of the Civil Wars; as "a much honester and more instructive book, of the same period," May's History of

of the Parliament; Burnet's History of his own times; Welwood's Memoirs; Davis's Ireland, as a masterly work, containing much depth and extensive knowledge in state matters, and settling of countries, in a very short compass; and Blair's Chronology. In the XVIIIth Letter, Lord C. says, on his nephew's having written an admirable Elegy on his mother's picture,

'I beg you to plunge deep into prose and severer studies, and not indulge your genius with verse, for the present. Finitimus Oratori Poeta. Substitute Tully and Demosthenes in the place of Homer and Virgil; and arm yourself with all the variety of manner, copiousness and beauty of diction, nobleness and magnificence of ideas of the Roman consul; and render the powers of eloquence complete by the irresistible torrent of vehement argumentation, the close and forcible reasoning, and the depth and fortitude of mind of the Grecian statesman.' pp. 88, 89.

Lord C. recommends, relative to the Empire of Germany, Vitriarius's Jus Publicum, as admirable in its kind, and esteemed of the best authority in matters much controverted.

His nephew having asked his opinion concerning the use of a Common Place Book, his Lordship replies, with very just discrimination of its advantages and disadvantages,

'In general, I much disapprove the use of it: it is chiefly intended for persons who mean to be authors, and tends to impair the memory, and to deprive you of a ready, extempore, use of your reading, by accustoming the mind to discharge itself of its reading on paper, instead of relying on its natural power of retention, aided and fortified by frequent revisions of its ideas and materials. Some things must be common-placed in order to be of any use; dates, chronological order, and the like; for instance, Nathaniel Bacon ought to be extracted in the best method you can: but in general my advice to you is, not to common-place upon paper, but, as an equivalent to it, to endeavour to range and methodize in your head what you read, and by so doing frequently and habitually to fix matter in the memory.' pp. 58, 59.

Lord Grenville, it will be proper to observe, does not fully acquiesce in some of Lord C's. recommendations of books. Bolingbroke he censures as declamatory, superficial, and inaccurate; and May, as by no means impartial, though worthy of an attentive perusal. His remarks on Clarendon and his Times are so just and manly, that we cannot refuse our readers the gratification of perusing them. After observing that Lord C. "speaks with some distrust of the integrity of that valuable writer," he proceeds,

'When a statesman traces, for the instruction of posterity, the living images of the men and manners of his time; the passions by which he has himself been agitated, and the revolutions in which his own life and fortunes were involved, the picture will doubtless retain a strong impression of the mind, the character, and the opinions of its author. But there will always be a wide interval between the bias of sincere conviction and the dishonesty of intentional misrepresentation.

Clarendon

'Clarendon was unquestionably a lover of truth, and a sincere friend to the free constitution of his country. He defended that constitution in parliament, with zeal and energy, against* the encroachments of prerogative, and concurred in the establishment of new securities necessary for its protection. He did indeed, when these had been obtained, oppose with equal determination those continually increasing demands of parliament, which appeared to him to threaten the existence of the monarchy itself: desirous, if possible, to conciliate the maintenance of public liberty with the preservation of domestic peace, and to turn aside from his country all the evils, to which those demands immediately and manifestly tended†.

'The wish was honourable and virtuous, but it was already become impracticable. The purposes of irreconcileable ambition, entertained by both the contending parties, were utterly inconsistent with the re-establishment of mutual confidence. The parliamentary leaders openly grasped at the exclusive possession of all civil and all military authority: and on the other hand, the perfidy with which the king had violated his past engagements still rankled in the hearts of his people, whose just suspicions of his sincerity were continually renewed by the unsteadiness of his conduct, even in the very moments of fresh concession: While, amongst a large proportion of the community, every circumstance of civil injury or oppression was inflamed and aggravated by the utmost violence of religious animosity.

'In this unhappy state the calamities of civil war could no longer be averted; but the miseries by which the contest was attended, and the military tyranny to which it so naturally led, justified all the fears of those who had from the beginning most dreaded that terrible extremity.

'At the Restoration the same virtuous statesman protected the constitution against the blind or interested zeal of excessive loyalty: and, if Monk had the glory of restoring the monarchy of England, to Clarendon is ascribed the merit of re-establishing her laws and liberties. A service no less advantageous to the crown than honourable to himself; but which was numbered among the chief of those offences for which he was afterwards abandoned, sacrificed, and persecuted by his unfeeling, corrupt, and profligate master.

'These observations respecting one of the most upright characters of our history, are here delivered with freedom, though in some degree opposed to so high an authority. The habit of forming such opinions for ourselves, instead of receiving them from others, is not the least among the advantages of such a course of reading and reflection as Lord Chatham recommends.' Pref. xviii—xxiv.

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* See particularly the accounts, in Rushworth and Whitelock, of Clarendon's parliamentary conduct in 1640 and 1641; and of that of Falkland and Colpepper, with whom he acted.

† A general recapitulation of these demands may be found in the message sent by the two Houses to the King, on the 2d of June, 1642; a paper which is recited by Ludlow as explanatory of the real intentions of the parliament at that period, and as being "in effect the principal foundation of the ensuing war."

1 LUDLOW, 30. ed. 1698.

The style of the Letters is easy, though less accurate than perhaps might have been expected in even the familiar correspondence of such a man as Lord C. That of Lord G. is worthy of becoming a model for its vigour and perspicuity.

Much good counsel is given in these Letters on Industry, Modesty, Politeness, Benevolence, Sincerity, Candour, and other virtues. We wish, indeed, that this superstructure had been erected, more explicitly, upon the foundation of evangelical faith. We feel thankful, indeed, for the opportunity of opposing to the Sadduceism of too many persons of rank and fashion, the open avowal of such men as Lord Chatham and Lord Grenville, that Religion is supreme in importance and infinite in value. It would give us still higher pleasure, however, could we recognize in this volume the distinguishing truths of Christianity; but the subject is left too much in generals: and, while the moral influence of Religion is forcibly inculcated, not a word is said of that astonishing display of Truth and Mercy, by which, at once, the measure of purity at which man should aim is infinitely raised, and the pre-requisites to any due attainment of it,—reconciliation with God and renewal of our nature,—are inculcated. We are constrained, too, to add, that there is a degree of flattery in these Letters, which betrays in the noble writer much ignorance of the real condition of human nature.

Art. XIII. *The Forbidden Tree.* A Sermon preached at the Church of St. Lawrence, Reading, Oct. 2, 1804, at Archbishop Laud's Lecture, &c. By the Rev. Nathaniel Gilbert, Vicar of Bledlow, Bucks. 8vo. pp. 38, price 1s. Hatchard, Rivingtons, &c. 1805.

THIS Discourse is founded upon Gen. II. 16, 17. In the first part, Mr. G. vindicates that test of obedience, which the Creator is here said to have appointed for the observation of our first parents; shewing that it was *proper to appoint some test*—that *a better test is not conceivable*—and that *the test actually appointed was unexceptionable and suitable.* Perhaps the second of these particulars would have appeared with greater advantage as the third. Under this last head, Mr. G. vindicates the excellence of the appointed test, as being *plain* to be understood, *easy* of observance; yet *not contemptible* as a trial of obedience; opposing a *salutary check* to those animal appetites and that inordinate curiosity, by which sin was most likely to assail and to enter the hearts of our first parents; *leaving in full force the obligation of all moral commands*, since no moral command could have been made the test of obedience without apparently, at least, weakening the force of others; and adapted, as *a positive law to keep our first parents mindful of their dependence on God, and to prove their love to him.* From the subject thus discussed, Mr. G. illustrates

trates *The true nature and great evil of Sin;—the doctrine of Original Sin;*—and *the nature and glory of the Gospel Covenant.*

We recommend this discourse to our readers as an able illustration of that divine appointment, which is often ridiculed by the profane, and too little understood by Christians. If our limits allowed, we would extract the excellent Note, pp. 32—34, on Justification by Faith alone; but we must content ourselves with giving a shorter specimen of the Author's style and mode of applying his reasoning.

'The way is therefore opened to the proper answer of the question often insolently, or ignorantly, asked—"Where was the great crime of our first parents' eating for once of a forbidden apple, or other fruit?" The crime lay in this, that it *was* forbidden; forbidden by a Creator to creatures; forbidden by an infinitely wise, holy, and gracious God, and therefore unquestionably good and fit in the prohibition, whether they could discern the reasons of it or not—forbidden by One who had a right to be obeyed without dispute or question, and to disobey whom was profound ignorance, consummate folly, the basest ingratitude, the most flagrant rebellion. Do you ask, then, wherein consisted the crime of our first parents? Ask, rather, wherein consists the crime of a subject disobeying his prince, a child his parent, a servant his master? Ask, where is the crime of insulting the most venerable of authorities; of despising all that is most sacred, grand, and awful; of flying in the face of the most bountiful of benefactors; of trampling on goodness itself? Rather ask, in short, whether there be any such thing as crime at all; and whether moral obligation, or moral evil, have any real existence.' pp. 20, 21.

Art. XIV. *Observations on the present State of the British Commerce*; including Strictures on the Extent, Importance, Influence, Advantages, and probable Increase of the Trade of Great Britain, with all parts of the world. Translated from the German of Charles Reinhard, LL. D. Of the University of Gottingen, Knight of the Order of St. Joachim. With Notes and considerable Additions, by the Editor. 8vo. pp. 58. Price 2s. 6d. Symonds, 1804.

MR. GENTZ's celebrated work "On the State of Europe before and after the French Revolution," published, a few years since, in Germany, in answer to the volume of M. Hauterive, entitled "De l'Etat de la France à la Fin de l'An. VIIIme," had great influence on the Continent in favour of this country. The present writer takes the same ground, but his Tract is upon a smaller scale, and his observations are chiefly directed to vindicate the commercial state and the power of this country. It is calculated to be popular; and "exhibited to the people of the Continent," says the Translator, "where it was lately published, a picture, not less splendid than true, of the greatness, prosperity, and power of the British nation; and completely exposed the absurd delusion under which the Germans in particular laboured respecting the success of the invasion of Great Britain by the French, and the preponderance of the power of France."

After

After stating the importance of the commerce of Britain to her influence, the author gives "a slight sketch of the extent of that commerce, which embraces the whole globe, and of the difficulties which would occur in any attempt to impede or destroy it." p. 3. Our limits will not allow us to follow him through the detail. His observations on the Slave Trade will gratify our readers.

'When France proclaimed the indiscriminate emancipation of the slaves in her West India colonies, without having in the least degree prepared them for the enjoyment of their new state of liberty; every ear was deaf to the warning voice which described the consequences of so rash and precipitate a measure. It was intended by this proceeding which the cosmopolites of that time praised for its liberality, to tempt the blacks in the British West Indies to rise upon their masters, and wrest from them their possessions and property. How falsely this invidious snare has been calculated is sufficiently proved by the result! The series of events which have since taken place in that island, are of such a sinister complexion, that when peace shall again be made, it will be an Herculean task to re-subject it to the sway of its former masters. It is now pretty generally believed, that the present situation of St. Domingo, on the score of precedence, may hereafter be productive of danger even to the English West India Islands. Be this as it may, there are reasons to doubt it from the following arguments: As the precipitate liberation of the French slaves has hitherto had not much influence on those belonging to England, the present events in St. Domingo will be attended with less prejudicial consequences than were at first feared, because the English, taught by experience, have had plenty of time to adopt the most efficacious measures against every attempt at rebellion, that may be made by their slaves. Of late, too, their miserable condition has gradually undergone many degrees of relief and amelioration, owing to the noble endeavours of the philanthropic Wilberforce. Upon the whole it is devoutly to be wished, that the progressive advancement of this pitiable race of human beings may be farther persevered in. If the merchants of Liverpool wish at all to have claims to the services of rational creatures, they must cease to resist this generous struggle, and at last lend an ear to the desponding cries of the wretched Africans, and to the voice of humanity, in order to wipe off the stain which disgraces civilized Europe.

'Experience has convinced us of the impossibility of obtaining the valuable products of the torrid zones by European culture. Only the African, inured to the scorching sun, is able to till the ground in that burning atmosphere, and to live under it. By the labour of his hands and with the sweat of his brow, he enriches the merchants of Europe. The frigid European, who sensually enjoys the grateful productions of those scorching climates, can have no idea what toil and trouble, how much blood, and how many tears it has often cost the unhappy negro, to bring them to perfection.' pp. 30—31.

We extract the author's remarks on our National Debt and Taxes, that our readers may see the manner in which enlightened foreigners view these subjects so interesting to Britons:

'Before

'Before the seven years war and during its continuance, the national debt of England had attained such a formidable height, that even then there prevailed a general apprehension of its having risen to the highest summit. But during the American war a conviction to the contrary was acquired; and yet the ever accumulating bulk of the same debt, during the French revolutionary war, made the world look upon the fall of England as unavoidable. Notwithstanding these ominous presumptions, the British Empire has again launched into a new and formidable war with its old puissant rival, France; and by official documents this enormous national debt is to have fourteen millions of pounds more tacked to it; perhaps a still larger amount, which consequently renders the payment of the taxes levied on the people, to pay the interest, still more exorbitant; yet their immense commerce enables them to bear all these, and, by a late regulation in the system of finance, to raise the principal part of the war expences within the year, thereby preventing a great increase of the national debt, whilst on the other hand, by means of a consolidated sinking fund the old debt is rapidly decreasing.

'The continent is astonished that, during this constant rise of the national debt, the English bankers should eagerly crowd forward and offer to undertake the loans; and that the rich inhabitants, should always be foremost in voluntarily tendering their wealth to a government so deeply involved in debt. They are by no means rich foreigners, who are persuaded, under a variety of splendid promises, to suffer themselves to be wheedled out of their cash; but they are Britons, than whom none can be more perfectly and accurately informed of the financial abilities of their own country and its administration; in fine—a nation, whose knowledge of calculation is by no means doubtful.

'It is a fact of public notoriety, that within the last fifty years almost all the English colonies have been improved, and made to yield more plentiful returns; that their population, and even that of the three united kingdoms in Europe, has been considerably augmented: that their manufactures have acquired a much greater degree of perfection; and of course a more wide spread circulation; by which means their trade and navigation have been increased by nearly one-half. It is farther known, that within the last thirty years almost every necessary has been enhanced by one-third part of its former price. It is therefore natural that the English receive at present more money for their manufactured products and for the commodities which they import from both Indies, than they used to do formerly; and that in consequence they are greater gainers by it, and can afford, better than ever, to pay taxes*. In all the well governed states of Europe the expenditure has been rising for the last thirty years, and the revenues have risen in proportion.' pp. 42—44.

'Allowing that the other commercial nations who are competitors with the English in trade over all the world, even felt themselves inclined to undersell the English in their prices, it would in the first place be incompatible with their interests; in the second, it is out of their power to supply all nations sufficiently, out of the scantiness of their stores. The

* The exports of British produce and manufactories in 1802, amounted to 48,500,683l. sterling in value; the number of our ships to 20,000; the tonnage to 4,000,000; and the total number of our sailors to 152,000.

English possess quantities immensely larger than they do, and barter them for the produce of their manufactures; which is generally the case in every corner of the globe. There is scarcely a single commodity, a single article either of luxury or convenience, that is not manufactured by the English, with the most consummate skill, and in the highest state of perfection.

'The soil of Britain does not indeed produce a quantity of corn sufficient for the exigencies of its inhabitants; and for this reason it becomes necessary, every year, to remit large sums of money for its purchase to the ports in the Baltic; but then nature has indemnified that country with her rich coal mines, the envy of foreigners, who by this means become, in a certain manner, tributary to England; for the English parliament has laid a considerable duty on the exportation of coals, which foreign nations are obliged to pay.

'A nation whose active commerce is so preponderating, compared with its passive trade, who is herself the ruler of the most numerous and fertile colonies in all parts of the world: a nation that sends the produce of her industry to every zone; that has so formidable a navy, and so wide spread a navigation; a nation, that by her activity and the genius of her citizens, manufactures its numberless articles of merchandize, infinitely finer, in much superior workmanship, in far more exquisite goodness, than all other nations, without exception; and that is able to sell them infinitely cheaper, owing to her admirable engines, her machines, and her native coal; a nation, whose credit and whose capital is so immense as that of England. Surely such a nation must render all foreigners tributary; and her very enemies must help to bear the immense burthen of her debt and the enormous accumulation of her taxes.' pp. 44—46.

The writer suggests the importance of employing the Volunteers as light troops only, "to annoy the enemy's army on all sides, to hang upon the flanks, to cut off supplies, and to rush with impetuosity upon the rear;" and is of opinion, that, if thus employed, and supported by the troops of the line and the cavalry, "nothing less than a miracle could afford the French success in their attempt to conquer England."

The translator has subjoined many valuable Notes: and the whole Tract will inform and gratify the loyal reader.

Art. XV. *Dr. Gregory's Economy of Nature.*

(Concluded from Page 199.)

THE second volume of this work comprises the sixth and seventh books of the author's arrangement. The former of these is occupied with the description of mineral productions. Dr. G. adopts the usual distribution of *mineral* substances into salts, earths, metals, and inflammables. With the description of these substances, he occupies forty-four chapters; and he subjoins four more on the structure of the earth, on mountains, on volcanoes, and on earthquakes. We are sorry to observe, that, not-

notwithstanding the very interesting nature of these subjects, and the variety of valuable matter which Dr. G. has collected, this part of his work is worse written than any other. Not only is it disfigured, and often rendered obscure, by a general preference of exploded terms which often lead to material error; but it abounds with inaccuracies and omissions for which no reasonable apology can be offered, as the author, with very little trouble, might have prevented or corrected them, by a reference to the late publications of Werner, Hauy, Greville, Chenevix, and Jamieson. We shall point out a few of the most material lapses of this kind.

The neutral *salts* of the *oxymuriatic* acid, are intitled to more attention, and a more detailed history, than Dr. G. has given them. He has included them all, with their remarkable properties, in less than ten lines. The history of the *fluoric* acid is correct so far as it proceeds, but omits its most important property. A plain reader, not previously instructed in this case, might attentively read Dr. G's. statement, and lay down the book without knowing that this acid has the singular power of dissolving siliceous earth, and of holding it in the gaseous state. We are told, that sulphate of lime, or, as Dr. G. prefers to denominate it, "gypseous earth, combined with calx of copper, is called *turquoise*." The truth is, that the real turquoise is the ivory tooth of some large animal, which having been long deposited in a bed of carbonate of copper, is completely penetrated with that beautiful ore. The chapter on *barytic earth* gives not the smallest intimation of the violently poisonous quality of this substance, both in its pure state, and in its saline compounds. The want of this information might prove of fatal consequence to an incautious collector, or his family. Dr. G. falls into the error of some other writers, in asserting, that the carbonate of barytes is found only at Anglesark in Lancashire. We have seen specimens, which were native of Alstone-Moor in Cumberland. *Hornblende* is said to be "a species of *bole*, with scaly particles." It is true, that the *analysis* of these substances presents a considerable similarity, but a wide difference is established upon their *external* characters.

All the notice taken of the recently discovered earths, is in one short chapter, of two pages; and the same capital errors are repeated, which we noticed in our account of the first volume. This is the more remarkable, as Dr. G. suggests the probability, that, "on further examination, these new earths may be found to be only compounds, derived from some of the five principal earths." Of the existence of native sulphate of stronthian he is perfectly ignorant; for he affirms, that hitherto that earth has been found "only in a mild state, united with fixed air." Yet Mr. Greville's admirable analysis of the Adamantine Spar, was published in the Philosophical

Philosophical Transactions of 1798; and Mr. Clayfield's discovery of the Sulphate of Stronthian in the neighbourhood of Bristol, was announced in the Public Journals of the same year. Dr. G. also classes the *emerald* among siliceous gems, and gives its analysis from an old table of Bergman's; without the least intimation of the new earth which Vauquelin discovered in that mineral, and in the *beryl*, above seven years ago.

The natural history of the more known and common *metals*, is given in a much more correct and satisfactory manner: but the chapter "on the newly-discovered semi-metals," is culpably inaccurate. Dr. G. professes to give the history of "sylvanite, menachanite, uranite, and titanite." The first of these ought to have been distinguished by its established appellation, *tellurium*; or, at least, that term ought to have been mentioned as a synonym. Menachanite is not the name of a metal, but of a compound mineral found in Cornwall, and in which *titanite* was first discovered. Yet these two are formally described as *distinct metals!* No notice is taken of *chrome* and *columbium*, though ascertained long ago by the first mineralogists in Europe.

The public have surely a right to expect that a work of this nature should be free from errors, which are certainly of some consequence, and might have been corrected in this edition with little trouble. Irksome as is the task, it is our duty to point out the most glaring of these errors. We hope the author will be roused to an attentive revision of his work in any future edition.

The geological observations, in the four concluding chapters of this book, are interesting, judicious, and deduced from good authorities. We quote the following passage, on account of the interesting nature of its subject, and the apparent truth of its theory; and as affording a favourable specimen of Dr. G's. manner.

'With respect to the origin of pit-coal, it is the opinion of Dr. Black, Bishop Watson, and other philosophers of high reputation, that the strata of the coal were formerly large collections of vegetable matter at the surface of the earth. In distant ages, Britain was probably almost entirely covered with immense forests and collections of peat-moss, which (according to the opinion of these naturalists), being covered with quantities of sand or earth brought by floods, or by more gradual causes, as the falling of the substance of the neighbouring hills, has been pressed and consolidated, in course of time, into the substance called pit-coal. The surface of the earth has also been probably rendered unequal in various places by the action of earthquakes; this would give rise to the formation of lakes in those places which were depressed. In this manner a quantity of vegetable matter would become covered by deposition from water. Volcanic eruptions must often also have overwhelmed large collections of vegetable matter. We even find vegetable matter in an intermediate state between organized vegetable substances and coal; for peat has still some small remains of organic texture, but seems chiefly

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to consist of oiley and inflammable matter, which only requires time and the pressure of superincumbent strata to convert it into the firm and compact texture of coal. In some places, the remains of forests have been observed converted into an imperfect pit-coal, in which the trunks, branches, bark, and roots of trees are discernible. In most of the varieties of coal, impressions of vegetable matters, and particularly of fern, are usually observable. Now it is remarkable, that both peat-moss and fern are produced on wild and uncultivated lands, and this renders it still more probable, that coal in general owes its origin to peat-moss. Coal is found in thin and broad strata, such as might be expected on the supposition of its being derived from the decay of peat-moss, or collections of other vegetables on the surface of the earth. Coal is often covered with matter which cannot be supposed to have been created in its present state, as sand-stone, the particles of which are evidently owing to the motion and friction occasioned by water. The products afforded by the distillation of peat-moss and pit-coal are precisely the same. We know of no substance purely and unquestionably mineral, which affords products at all similar, and it therefore, on the whole, seems probable that the strata of coal found in different countries, however extensive, owe their origin to vegetable matter. The bituminous matters seem also to be exudations from vegetable substances buried in the earth. The great difficulty in this hypothesis results from the immense quantities of these matters which are found in the earth; and this difficulty can only be removed by referring to a fact, which is supported by the traditions of every nation upon earth, the universal deluge.'

Of the other parts of this work, our limits require us to treat with great brevity: but we gladly observe, that the remainder of the second volume, and the whole of the third, very few instances excepted, are drawn up with judgement and attention.

The seventh book treats of Water in its most general properties; of Hydrostatics and Hydraulics; of the Ocean, Rain, &c. Springs, Rivers, and Mineral Waters.

The third volume contains the last three principal divisions of the work.

Book VIII. supplies the natural history of Vegetable substances, and describes various important processes in Agriculture, Domestic Economy, and other useful Arts.

Book IX. enters largely into the history of Animal substances. It includes the Chemical Analysis of animal mattter, Comparative Anatomy, and a very complete and pleasing compendium of the Anatomy and Physiology of the Human Frame.

Book X. is devoted to the exposition of the author's sentiments on the Theory of the Human Mind, and on Moral Philosophy.

On the whole, we consider this work as highly useful, well adapted to engage and instruct the minds of young persons, and only requiring a more attentive revision, and the introduction of some obvious and easy improvements, to render it, in a very superior degree, deserving of public estimation.

Art.

Art. XVI. *Hispaniola, a Poem*; with appropriate Notes, and other poetical Pieces. By Samuel Whitchurch. Small Octavo, pp. 112. Price 3s. 6d. Robinsons, 1804.

THIS author professes to have "wooed the tuneful nine," but the poetic sisters do not appear to have been overcome by his importunities. He has, however, produced a performance, which, entitles him to the praise of meaning well. It derives no advantage from the form in which it appears; for a six line stanza is much better adapted to short effusions than to pieces of considerable extent. We insert the first two stanzas as a specimen.

'Queen of delightful summer isles!
For thee luxuriant nature smiles;
For thee the sun pours floods of living light,
His proud magnificence displays,
And daily shoots his fiery rays;
While the cool sea-breese fans thy shores at night.'

'Marching along thy cloudless sky
The moon looks down with placid eye,
And soft refulgence all around thee throws;
Saluted by her shining beams
Thy fountains run in brighter streams,
And every wave her beauteous image shows.'

The subject, as the title imports, is that unhappy Island, which has recently so much attracted the attention of Europeans; and a proper indignation is manifested against the devastating tyranny of the original discoverers, as well as against the cruelties of it's oppressors, who have lately been expelled.

According to the present fashion, the explanatory notes far exceed the quantity of text.

The other poetical pieces are "The Crucifixion. Occasioned by the perusal of Mr. Cumberland's divine poem of Calvary," which does more credit to the author's sentiments and disposition, than to his discrimination and taste. "A tribute of respect to the late William Cowper, Esq." possesses more merit than any other piece in the volume. "In memory of a late celebrated female writer."—"On the marriage of a statuary of Bath."—"My Father," in imitation of Cowper's admirably pathetic lines "My Mary."—"The fragment of a monody on the death of the Rev. Henry Hunter, D. D." bespeaks a feeling mind.—"My Country, it's former and present state compared," contains the sentiments of a patriot, appropriately expressed.—"The juvenile Volunteer's address to his country on the threatened invasion," is inferior to some of the preceding pieces.

If this work does not rank high for poeticalmerit, it's tendency at least is favourable to the cause of virtue.

Art.

Art. XVII. *An Account of the Astronomical Discoveries of Kepler*: including an Historical Review of the Systems which had successively prevailed before his Time. By Robert Small, D. D. Fellow of the Royal Society of Edinburgh. Octavo, pp. 367, with Eleven Plates, price 7s. 6d. Mawman, 1804.

AS the Discoveries of Kepler have contributed more than all other causes to raise the science of astronomy to it's present state of improvement, Dr. Small considers them, not only as deserving of full and particular explication, but regards all the circumstances which led to them, and even the mistakes committed in the prosecution of them, as interesting objects of curiosity. His principal intention, therefore, in the present publication, is, to give a more full and particular account of Kepler's Discoveries, than any to be found in the usual systems, or the general histories of astronomy; and to extract the account from his own investigations. In order to form a just estimate of those Discoveries, nay, perhaps a distinct conception of the investigations by which they were produced, it seemed to him absolutely necessary to prefix an account of the more ancient astronomical theories, and of the principal phenomena, which they were contrived and supposed to explain. Accordingly, after a clear and scientific detail, in the first chapter, "Of the principal Motions and Inequalities of the Celestial Bodies," he enters, in the three succeeding chapters, into a similar survey of the Systems of Ptolemy, Copernicus, and Tycho Brahé. In chap. V. he treats "Of the Preparations to Kepler's Discoveries, and of his Original Intentions;" in chap. VI. "Of Kepler's Planetary Theory, founded on apparent Oppositions, and of it's total Failure;" in chap. VII. "Of Kepler's Solar Theory, that is, his Theory of the Second Inequalities;" and in chap. VIII. "Of the Theory of Mars resumed, and the Application to this Planet of the Physical Method of Equations; together with it's important Consequences." The whole is followed by sixty pages of Notes.

The scientific astronomer is indebted to Dr. Small, in this volume, for a very elegant historical deduction of the state of his favourite pursuit, preparatory to the discoveries of Newton. Some persons will, perhaps, think the author rather too much enraptured with his subject, in the following concluding summary of the merits of Kepler.

'The three discoveries, that the orbits of all the planets are ellipses, in whose common focus the sun is situated; that they describe round the sun areas of their ellipses proportional to the times; and that the squares of the times of their revolutions are proportional to the cubes of the greater axis of their orbits, or of their mean distances from the sun; are justly to be considered as the most important ever made in astronomy. They were, indeed, the foundations of the whole theory of Newton; and it will not, perhaps, be thought an unjust conclusion from the consideration

sideration of them, that no person, in any age, ever soared higher than Kepler, above the common elevation of his contemporaries.' p. 305.

The detail of circumstances, which retarded the general adoption of the Copernican system, will interest our readers:

'The system of Copernicus was not received, on it's appearance, with any degree of that approbation which it deserved, and which it now universally obtains. It's cold reception, indeed, fully justified the hesitation and tardiness of it's author, to communicate it to the world. Yet, his want of success in explaining the latitudes and first inequalities of the planets in longitude, and the intricacy of his theories on these subjects were not the principal causes of rejecting his opinions. On the contrary, those were the parts of his labours which, on their first publication, were chiefly valued: and his theory of Mercury, especially, notwithstanding it's being encumbered with more epicycles than his explication of the second inequalities had banished, excited the admiration of many eminent astronomers. But his system was chiefly opposed, on account of all in it that was valuable and distinguishing: and the substitution of the diurnal and annual motions of the earth, for the apparent diurnal revolution of the heavens, and the annual motion of the sun, was such a violent contradiction, both of the philosophical principles of the age, and the immediate evidence of sense, that all it's advantages were undervalued, and proved insufficient to procure to it general credit. The conception of Copernicus, which represented the distance of the fixed stars from the sun to be so immense, that in comparison with it, the whole diameter of the terrestrial orbit shrank into an imperceptible point, was too great to be adopted suddenly by men accustomed to refer all magnitudes to the earth, and to consider the earth as the principal object in the universe. Instead of being reckoned an answer to the objection against the annual revolution of the earth, that her axis was not found directed to different stars, it was rather considered as the subterfuge of one who had invented, and therefore tried to vindicate an absurdity; and, when in answer to another equally powerful objection, that no varieties of phase were seen in the planets, especially in Venus and Mercury, Copernicus could only express his hopes, that such varieties would be discovered in future times, his reply, though it now raises admiration, could not in his own times make the least impression on those who opposed his system. The earth was universally supposed to be so immense and ponderous as to be incapable of any kind of motion: and the diurnal rotation, in particular, was thought to be decisively confuted by the consideration of centrifugal force; which would throw off all bodies, animate and inanimate, from it's surface. These objections, and many others of no force in themselves, but in that age deemed irresistible, by reason of the low state of human knowledge, prevented the Copernican system from being generally considered in any other light than as a mere hypothesis, and were the principal causes of the celebrity for some time maintained by the system of T. Brahé.'—pp. 124, 125.

As we do not profess to give an extended notice of works which, like the present, enter into the higher and more abstruse parts of science, we shall content ourselves with this brief account of Dr. Small's volume.

We

We remark, with pleasure, an increasing attention, in the editors of scientific works, and of many historical treatises, to the convenience and improvement of the reader, in printing running contents in the margin. This custom was formerly very general; and nothing more strikingly marked the degeneration of literature into a mere article of trade, than the careless manner, in this and similar respects, in which it was too common to prepare books for the public eye. The practice which we commend is as useful to authors as to their readers; for it induces a habit of logical precision in treating their subject, and in the preservation, at the same time, of both the distinctness and dependence one upon another of the several parts: while, to the reader, these marginal contents furnish the double advantage of enabling him to see at a glance what he is to expect, and to refresh his memory with a rapid survey of what he has read.

Art. XVIII. *A Description of Prince of Wales Island*, in the Streights of Malacca: with it's real and probable Advantages and Resources to recommend it as a Marine Establishment. By Sir Home Popham, F. R. S. Knight of the Sovereign Order of St. John of Jerusalem, and Captain in the Royal Navy. Octavo, pp. 72, price 2s. Stockdale, 1805.

SIR Home Popham, convinced, from personal investigation, that Prince of Wales Island possesses geographical, military, commercial, and political advantages, over every other situation in India, endeavours to bring his readers to the same conviction.

This pamphlet, which was written in 1799, appears to have been recently brought forward with a view to influence the proprietors of East India Stock to vote in favour of an establishment on this island; which measure was lately discussed and adopted at a General Court of Proprietors.

The necessity of a Marine Establishment in the vicinity of the Bay of Bengal has been long felt, particularly in time of war, on account of the distance of Bombay, the only place in India adapted for refitting the navy, from the usual scene of naval operations in the Bay of Bengal. New Harbour, in the river Hoogly, was, in consequence, proposed as a suitable station for such an establishment. Sir H. P. argues, however, that Prince of Wales Island, situated in the Streights of Malacca, possesses all the advantages of New Harbour, without being subject to such disadvantages as every sailor experiences in the navigation of the Ganges, the approach to which is frightful during the south-west monsoon. As a military station, too, Sir Home thinks the island offers great advantages; and also for the building of vessels: besides possessing great commercial capabilities; so great indeed, that he is of opinion, that it would become the depository

depository of all the merchandise of China, and of India beyond the Ganges. He asserts, from his own actual experience, that this island has the advantages over every other in India, of climate, of approach for shipping, of watering, of safety of harbour (capable of containing the whole British navy), and of luxuriancy of supplies.

Art. XIX. *Important Discoveries and Experiments elucidated on Ice, Heat and Cold.* By the Rev. James Hall, A. M. Octavo, pp. 74, price 2s. 6d. Jordan and Maxwell, 1805.

WE can, without reserve, commend the intention of this writer. He takes every occasion of leading his reader to look through Nature up to Nature's God. His mind appears to be strongly impressed by the marks of wisdom and goodness, which he discovers in the works of God; and to be actuated by benevolence towards men. His views of the operations of Divine Providence, in some particulars, which come under his notice, are sometimes sublime; and he throws out some suggestions of great probable utility. His style, however, is inaccurate; his manner desultory; and his remarks frequently common place. Of the first charge the title page itself is a sufficient evidence.

Divested of episode, in which the author abounds, the substance of this Tract may be given in a few words. The air, he says, in the act of freezing, is found to attract to the surface and to condense all the purest particles of a fluid, and to drive from it every saline and spirituous, or noxious particle. On this principle it is, that the Americans obtain from the fermented liquors of their fruits, a spirit of an uncommonly excellent quality, by exposing such liquor in casks to the action of frost, by which the spirit is collected in the centre of the cask. On the same principle, ice, taken up in any part of the ocean, is found to yield the freshest and most wholesome water; now as ice, if excluded from the open air, will keep many years; and, though never so old, will, on being exposed to the open air, produce as pure and wholesome water as on the day it was congealed; it is obvious, that a ready supply of fresh water is hereby offered to all vessels navigating frozen seas; and that, for sea stock in any climate, ice would be preferable to water, as it would stow so much better in the hold, as to contain in the proportion of 4,500 gallons to 2,800, nor would it be liable to bulge. Private houses, or places where scarcity of water in summer was common, might preserve ice all the year, by keeping it in pits dug in the cellar and covered with straw or chaff. As animal food, when frozen, will keep perfectly good a long time, which is proved by the Markets of Frozen Provisions, held at Petersburg every Christmas, ice-houses might be rendered of essential benefit, in this respect, in warmer climates.

Art.

Art. XX. *A Sermon preached May* 20, 1804, *at the Independent Chapel, in Blackburn, on the sudden Death of the Rev. James M'Quhae*; published at the Request of the Congregation. By Edward Parsons. 8vo. Conder.

FUNERAL Sermons seldom excite a general or a lasting interest, unless they have been occasioned by the termination of a highly illustrious life, or are distinguished by intrinsic excellence. Too many of them merit the fate which they meet. Polluted with fulsome panegyric, they excite suspicion, if not disgust.

The profit of the living, not the praise of the dead, is the object of this discourse. It describes the character, the situation, and the end of the Christian, in a manner that accounts for the request of the hearers, that justifies the compliance of the author, and that well requites the attention of the reader.

After an appropriate and impressive introduction, considering his text (Job v. 26.) as "a promise of peculiar happiness in the hour of death," the preacher enquires, in the first place, "Who are the *heirs* of this promise?" The question is shortly, and satisfactorily answered. The state and character of the Christian is shewn to be independent of external situation; and for evidence of the existence of grace in the heart, we are properly directed to look not "to what a man *is*, as to this world, nor to what he *says* he is, for the world to come; not to the orthodoxy of his opinions, nor to what he has to communicate about his religious experience, nor to any general exhibition of external sanctity," but to "his *prevailing* tempers," and "the *uniform* course of his life." In the second part of the discourse, the present life is considered as a state of pilgrimage, of warfare, of bodily infirmities, diseases and decay. These views of it are illustrated in a manner uniformly judicious, and frequently pathetic and impressive.

"The import of the promise, and the way in which it will be accomplished," are considered in the third place; and the text is shewn to intimate that the righteous shall be made willing to die; that they shall die in safety—in honour—with pleasure—rich in spiritual fruit—mature—and triumphant. The following paragraph closes the author's remarks on the Christian's fruitfulness:

Page 36th.—"Young disciples! you who have just set out on your pilgrimage, let me intreat you to consider the necessity of cultivating the acquaintance and friendship of the fathers in Israel. To shun the company of our superiors in wisdom, from the proud fear of exposing our ignorance, is one way to perpetuate what is confessedly our shame. It is true, in more senses than one, that, 'If any man will be wise, he must become a fool!'—a fool in his own eyes, and he will *loose* [lose] nothing by becoming such in the eyes of others. But whatever circumstances, mortifying to our vanity, are to be encountered in pursuing the first rudiments of other sciences, we have, comparatively, very few difficulties in the way of becoming wise to the salvation of our souls. In the school of Christ, no man will despise your youth. Those who have made the greatest progress in spiritual knowledge, will take pleasure in directing and encouraging your efforts. If you are humble enough to learn, they will not be too proud to teach. Never, my young friends, forget this maxim. 'He that walketh with wise men shall be wise.' As you may acquire more knowledge of a country from those who have travelled through it, than you are likely to obtain from maps or books, so by

listening

listening to the instructions of aged piety, you will gain the most valuable assistance for the prosecution of your own journey."

The short memoir subjoined, derives its interest from the useful manner in which it is drawn up; as the incidents in the life of its subject seem to have been few and not uncommon. His imperfections, which certainly were not prominent in his character, are charitably thrown into the shade; and "all his moral excellencies, all his spiritual endowments, and all his usefulness as a disciple and a minister of Jesus," are properly ascribed "to the grace of God, which was the delightful theme of his ministry, and will be the Alpha and Omega of all his praise in the society of angels and glorified saints."

Art. XXI. *The Character and final perseverance of the Righteous*, a Sermon preached at St. Margaret's Chapel, Westminster, Dec. 16, 1804, on occasion of the Death of Mrs. Henrietta Stemler. By John Davies, A. M. 8vo. pp. 40, price 1s. Hatchard, 1805.

THE text is Job xvii. 9. *The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger.* We are not convinced, with Mr. D. that the twofold description given of the persons here alluded to is so far distinguishable, that the former part should be considered as describing their *state*, and the latter as denoting their *character*. To us it appears evident, that the latter part is merely explanatory of the former. Examples of the same mode of expression are too numerous to require quotation. It is not our intention to intimate by this remark a dissent from the author's doctrine, but merely to correct a slight inaccuracy, which would lead the reader to suppose, that the term *righteous* refers *exclusively* to a person's *state*. Simplicity and seriousness characterize the whole Discourse, and the view given of Mrs. Stemler's character is calculated to recommend the Gospel, which she appears to have cordially embraced, and to have eminently exemplified. The reference to the late Mr. Wesley's doctrine, as tincturing her mind with gloom, even after she had renounced it, might, we think, have been spared. We know that many, who remain in Mr. Wesley's connexion, are favoured with strong and permanent consolation; and, on the contrary, that many, who have always professed different sentiments, are subjected to the oppressive yoke of doubts and alarms. Our constitution and external circumstances have more to do with this subject, than some are willing to allow; more, perhaps, than any are able to conceive.

Art. XXII. *A Sermon preached at Manchester, on the Death of the Rev. John Johnson*, including a brief Memoir of his Life. By W. Roby. Octavo, pp. 38, price 1s. Williams, 1804.

THIS Discourse, founded on the well-known exclamation of Elisha, is introduced to the public in a manner expressive of unaffected humility. The sentiments, with which it is stored, are both scriptural and suitable; and the diction is clear, and, generally speaking, correct. Mr. R. illustrates the language of his text as expressing the relative character which ministers sustain, and the sentiments which their removal should excite.

The

The late Mr. Johnson appears to have been a man, whose zeal for the propagation of the Gospel exposed him to severe trials. A person, it is stated, who had already been foiled in an attempt to insult Mr. Johnson, foiled too, contrary to all expectation, by a number of colliers, resolved to embrace another opportunity of venting his rage. "Some days afterward, coming out of the country, he overtook a person driving an empty cart. He got into it, and full of his purpose, began to tell of the preparations which he had made, and of what he would do to the preacher, if he should come again. After talking, with much indignation and profaneness on this subject, he laid himself, with his face downward in the cart, and apparently fell asleep. Having driven into the town, the carter called to him, and shook him for the purpose of awakening him: but turning him on his back, behold—the persecutor was dead!"

We are informed that, in order to attract the attention of the Jews, Mr. J. preached three Sermons in Hebrew. This bespeaks a very unusual proficiency in that sacred language. The Discourse does not inform us when Mr. J. was born.

Art. XXIII. *Enoch, or the Advantages of High Attainments in Religion*, a Sermon, preached at Orange-street Chapel, London. By William Moseley. Octavo. pp. 32, price 1s. Hatchard, 1804.

WE are informed, in the Author's Preface, "that he makes no apology for the absence of what are called the distinguishing doctrines of grace, because their introduction is rendered unnecessary by the nature of the subject." The author evidently supposes that some will demand an apology. The passage, indeed, requires explanation: for, what is the Gospel in general, but a revelation of *grace?* And surely, in that intercourse, which, "walking with God" implies, divine grace appears pre-eminent from first to last. The Discourse itself contains many important suggestions; and discovers considerable vigour in the manner, nor is it, in fact, so destitute of the doctrines of grace, as the author's remark, above-mentioned, would lead us to expect; though we think them by no means sufficiently prominent.

Mr. M., after repeating the assertion supplied in the text—"Enoch walked with God," adds, "this character is exclusively given to him;" an obvious inadvertency, Noah having obtained the same testimony. In page 24, Lot and Jonah are so grouped with Saul and Judas, that if we had not previously been acquainted with their character, we should have been led to suppose all the four were equally reprobates. In p. 31, the religious character of the late Dr. Johnson is pronounced upon in a manner, which to us appears highly exceptionable. Silence is, on every account, preferable to that sweeping censure, which assumes the prerogative of judging the heart, and ascertaining the eternal doom of any one.

Art. XXIV. *The Religion of the Closet:* A Sermon preached at a Meeting of the Associated Churches of Hampshire, held at Gosport, October 10, 1804. By James Bennett. pp. 32. Price 1s. Williams.

THOSE discourses are the best which are the most useful: and those are among the most useful, which come home to mens' breasts and bosoms, regulate their temper and conduct in the most important matters, and enforce obligations to duty by the principles and motives of

the gospel. In this view, what can be compared to *a spirit of devotion*, as it forms the main spring of the christian character, and produces obedience to God, and benevolence to man? The influence of the religious exercises of the closet in producing this, is well pourtrayed in the sermon before us, from Matt. vi. 6. The subject is clearly stated, and earnestly enforced by Mr. B. who displays great ingenuity, richness of fancy, and brilliancy of language: and they appear to be under the controul of a sound judgement.

In the opinion of some, he may be thought to have written a discourse which tallies with the practice of our grandfathers, but is now out of date. We hope better things of the present age, than such gentlemen do; and we have no doubt, but what is here recommended, constitutes the daily employment of great multitudes of good people in Great Britain: and greatly may the number be encreased. For such the present discourse will be found peculiarly profitable, as well for their own edification, as with a view to influence others to imitate their example.

Art. XXV. *A First Book for Children.* By Lindley Murray. 18mo. pp. 48. Price 6d. Longman and Co.

Art. XXVI. *An English Spelling Book;* with Reading Lessons adapted to the capacities of Children: in Three Parts, calculated to advance the Learners by natural and easy Gradations; and to teach Orthography and Pronunciation together. By Lindley Murray. 18mo. pp. 216. Price 1s. 6d. Longman and Co. 1804.

THE first of these two articles is contained in the second: but it is reprinted separately, as an introduction to some of the numerous little publications, which contain, solely or chiefly, lessons of reading; and also to accommodate those teachers, who make use of Mr. M's. Spelling Book, and who wish to preserve the first part of it, clean and entire, for the learner's second perusal.

Mr. M's. present attempt, to facilitate the business of education, discovers the same judgement as his former. We think his book likely to supersede the use of many others; but we wish that he had considered, particularly in his "First Book," the versatility of little children's minds. Far inferior "First Books" will continue to be preferred to his, because they render the elements of learning, by means of numerous and well executed cuts, alluring and impressive.

'Segnius irritant animos demissa per aurem,
Quàm quæ sunt oculis subjecta fidelibus.—

is a truth, upon which we should be glad to see Mr. M. act in future editions of these introductory works.

Art. XXVII. *The London Primer;* or, First Book for Children, at a very early Age. By M. Pelham. 18mo pp. 72. Price 6d. R. Phillips.

THIS little work is intended as an introduction to the various English Spelling-Books; and it appears to be well adapted to answer the intention of the author. It has more and better wood-cuts, than any work of this class which we have seen at its price. We observe, several times, the use of the active verb "lay" instead of the neuter "lie."

This

This is most culpable inattention. If natives of the metropolis cannot divest themselves of this and similar vulgarisms, they ought, especially when drawing up books of education, to submit their pieces to competent correction.

Art. XXVIII. *Extract of a Letter from an eminent Clergyman in Switzerland, dated Basle, 28th November*, 1804.

IF the late revolution has produced no actual reformation, it has at least impressed on the minds both of the government and the Clergy, truths of which all had before been comparatively ignorant. The statesman could not remain insensible, that such a religion as Christianity was necessary to the maintenance of good order, and to the accomplishment of the most important purposes of civil society: and the clergy, if not deluded by the intoxication of licentious freedom, could not but discern that the prosperity of the church was most intimately connected with that of the civil government: and that the dissolution of the latter must be attended with the most dangerous consequences to the moral and religious character of the people. May the practice of these useful lessons demonstrate, that they have not been inculcated in vain!

The respectable clergy of the Canton of Zurich, at least, have afforded a profitable pattern to those of the other protestant Cantons. Their venerable superintendant *(Hesz)*, equally celebrated for his doctrinal and practical compositions, his christian character, and pastoral wisdom, has taken the lead in establishing new and admirable clerical regulations for the ministers of that Canton. They afford incontestable proof of his mature and profound judgement, in the duties of a minister of Christ toward his people, at the present crisis. A concise and just description of the dignity and high importance of his calling, of the comprehensive extent of his ministerial duties, of the essential qualifications for a conscientious discharge of his office, and of the expectations which his people may reasonably entertain of him, is given in the new clerical regulations. His relations to civil society, the duties founded upon them, and the privileges connected therewith, are also precisely and impressively marked. A few passages selected from these regulations, will probably not be uninteresting to the readers of the *Eclectic* Review. At the commencement, the following representation is given of the office of a minister of the Gospel.

"The christian ministry is of divine institution; and it's grand object is the amelioration and salvation of mankind, through faith in God and in Christ. The minister of the Gospel goes forth, not in his own name, but in the name of Him who taught with divine authority. His calling, therefore, requires knowledge and abilities, which are not universally attained. Let no man presume to become a minister of our church, without first examining himself before God, whether his mental and corporeal capacities, and his acquired talents, are adequate to such an occupation; and whether he is conscious of an inwrought determination to serve the Church of Christ, with an undivided heart, and a faithful dedication of all his time and powers to this sole object. It is this consciousness alone, that, by the help of God, can inspire him with requisite confidence, to enter on a course, wherein he must encounter many difficulties, in order to do the most important good; and to persevere faithfully unto the end, that he may obtain an exceeding great reward."

The following directions are given, in opposition to practices too commonly used, to obtain admission to a vacant office in the church.

"In case of a vacancy, let the manner of application for such an office demonstrate the candidate to be worthy of the promotion which he seeks. Let every thing, importunate, or passionate, be carefully avoided. It degrades the ministerial office, and precludes the probability of it's usefulness. Let every candidate seek preferment, by methods consistent with the dignity of his character; and afford evidence of his due preparation for the office, by the patience with which he waits for it. A worthless character, who proves, by his disregard of decency, and his indifference whether he disgusts or edifies, shall be instantly rejected, or even severely punished, as circumstances may require."

On the substance and manner of religious instruction, the following excellent rules are given.

"The first aim of a clergyman should be a luminous, regular, affectionate, and dignified mode of instruction. Not merely the text of his discourse, but its spirit and substance also, must be derived from the Sacred Scriptures. To establish their authority, especially to recommend the New Testament as the pure source of our holy religion, to urge in the most serious manner a diligent perusal of it, and a familiar acquaintance with its essential truths, should be kept in view throughout every sermon. A minister should be indefatigable in searching the Scriptures for himself: he should study them very carefully in their original languages; and, in explaining them, should pay attention to the fundamental rules of doctrine and practice laid down by the reformers. In short, let him preach genuine primitive christianity; not the modern theology, which is unhappily so much in vogue: let him follow the example of our Lord's apostles and first disciples; making Emmanuel, God with us, as manifested in his word—Christ, who is of God made unto us wisdom, righteousness, sanctification and redemption—the central object of all his discourses."—Many other beautiful passages might be selected from these regulations.

The Clergy of the city, and canton of Zurich, consist, in a great measure, of truly respectable characters; and it is to be hoped, that they will do credit to their office, by a conscientious and stedfast adherence to these pastoral injunctions. May they thus inculcate on their congregations the noble spirit of Christianity, and extinguish the remaining sparks of party spirit and licentiousness! Incalculable good may be expected, in a country, where both civil magistrates and ministers of the Gospel unite their efforts, to promote the present and everlasting happiness of their fellow men and fellow citizens.

Art XXXI. Retrospect of French Literature.

Part 3. *Concluded from Page* 233.

WHILE introducing our readers to the period extending from the death of Louis XIV. to the late revolution, we have not hesitated to assume as fact, the literary conspiracy against Christianity, of which the Abbé Barruel has adduced satisfactory evidence from writings of the persons principally engaged in that impious and irrational scheme. Having briefly characterized these infatuated men, we shall only advert to the Encyclopedie of D'Alembert and Diderot, as a grand engine of infidelity

fidelity, desultory and chaotic however as a literary composition, and shall touch on the principal works of their leader Voltaire, before we proceed to a general view of the productions of the age in which they wrote.

As a historian, Voltaire is remarkably inaccurate. He seizes the most prominent features of events, relates them with inconceivable rapidity, and passes on, entirely neglecting those minuter details which frequently throw the greatest light on history. He amuses, but does not instruct. His mode of historical composition has been compared to a succession of flashes, which dazzle for a moment, and then leave us in total darkness: but a more serious objection to his writings is, that he labours "to exhibit virtue unfortunate and vice triumphant;" and constantly represents Religion as the scourge of nations.

Of his principal poem, the Henriade, the versification is, in general, exquisite; and it has several highly wrought passages: but if we are to form our estimate of Epic poetry from the Iliad, the Eneid, the Gierusalemme, and the Paradise Lost, we cannot regard the Henriade, as an Epic poem. Elegant composition, and brilliant details, are very inadequate substitutes for vigour and sublimity. The Poem wants interest, and the action languishes.

In the Drama, Voltaire is considered by some as only inferior to Corneille and Racine, by others he is ranked below Crebillon; and we confess ourselves to be of this last opinion. Voltaire, however, if inferior in certain beauties to each of his predecessors, excels them in variety: in "Brutus," he emulates Corneille; in "Zaire," he has successfully copied the manner of Racine; and in "Mahomet," he displays no inconsiderable portion of the gloomy and terrific genius of Crebillon. He understood theatrical effect better, perhaps, than any other French dramatic writer. He ransacked all the nations of the globe, to vary his costume; and appropriated, without acknowledgement, the beauties of other poets. Shakespeare may be traced in innumerable passages of Voltaire's best plays; though, as if to conceal the theft, he laboured to depreciate our immortal bard.

Of the other productions of Voltaire, we shall say little. They certainly display considerable talent; but too many of them are records of infamy. His controversial writings afford additional proofs of the depravity of his heart. Involved in perpetual quarrels, his rage knew no restraints of decency or truth. He vomited forth the most odious accusations against men of exemplary worth and piety. Larcher, Vernet, Pompignan, and many others were the objects of his fury; and the defender of Calas persecuted, with unrelenting malignity, all who pointed out his errors, or detected his falsehoods.

Among the eminent writers of this age, who were not principals in the anti-christian conspiracy, it is to be lamented that political and religious scepticism was but too generally diffused. Few, whom we have to record, wholly escaped the infection; and fewer still exerted themselves to check its fatal progress. Buffon contemplated nature with a poetic and philosophic, but with a sceptical and licentious eye. He combined, to use his own expression, "the enlarged views of that ardent mind which takes in the whole at a single glance, and the minute attention of that laborious instinct which confines itself to a single object." His systems of the formation of the Planets, and the revolutions of the earth, are conceived with the utmost force of imagination, and recommended

mended by all the charms of diction; but they will not bear the test of severe examination. His organic particles have long since shared the fate of the atoms of Epicurus, the monads of Leibnitz, and the vortices of Descartes. His Natural History has been ably continued by Monbeillard and La Cepéde.

The president Montesquieu announced himself to the literary world by his "Persian Letters;" a keen and exquisite Satire, in which, under the disguise of a Persian Philosopher, he draws a most animated picture of French manners. Many of his descriptions are, however, licentious; and the transactions of the Seraglio are much too warmly coloured. He has exposed himself also, to a still heavier charge: he respected neither Religion nor Morality; he dared to ridicule the leading doctrines of the Christian Faith, and armed the Suicide with a deliberate and eloquent apology. In his next production, he unfolded the progress of the Roman Empire, and traced with a masterly hand the causes of the greatness and the decline of that unwieldy state. Depth and originality characterize his "Spirit of Laws." In this work, he lays down the principles of government and legislation; and, although his citations are frequently incorrect, his materials defective, and his conclusions rash, yet, as a whole, the "Spirit of Laws" remains, and will remain, a splendid monument of human intellect. Voltaire must have been instigated by envy or malignity, or both, when he styled this immortal work, "a collection of epigrams." Fairer and more enlightened critics have, however, objected, that it made politics too popular, and incited men of puny talents to imagine themselves capable of deciding on all the objects of public administration. "Hence, the swarm of scribblers, who, from their garrets, dictated the principles of legislation; and those clubs, which prepared so many sinister events, and in which were formed those orators whom we have seen attain to the highest honours of the magistracy." Beside this, he appears to us, to have debased religion into a mere engine of state policy. We do not mean to say, that his observations are not, in a certain point of view, correct; but there are ways of treating religion so as to injure its vital influence more effectually than by open hostility. Among these we include that which Montesquieu pursued, in regarding Religion merely as subservient to government and climate.

The powerful and gloomy imagination, the excessive and morbid sensibility of Rousseau, alienated him from the world; and rendered him, in the midst of society, an insulated being. While we do justice to the astonishing talents of this singular man, we are compelled to express our decided abhorrence of his principles, and of the tendency of his writings. All the touching, but somewhat monotonous beauties of it's style, cannot palliate the moral defects of his "Nouvelle Heloise." In this immoral work, dangerous in proportion to its fascination, Rousseau by turns excuses and condemns Duelling, Suicide, and Adultery; and in this alternation of attack and defence, the advantage does not always remain with the advocate of morality. In his "Emilius," he unfolds a system of education, which, at the best, is impracticable; and, while he affects to impress upon the mind of his pupil the principles of Christianity, he injures its substance and weakens its supports. It is enough to say of the political writings of Rousseau, that from them were extracted the catechism and text-book of the revolutionists. They contain some useful, as well as original ideas; but the effect of these is completely counter-

acted

acted by the capriciousness and extravagance of others. His "Confessions," we are sorry to say, are dreadful proofs of the depravity of his heart. We do not wish to enter into the detail of his enormities: but the man who consigned to infamy the memory of his benefactress, vilified the characters of men whose honour and integrity were before unimpeached, and abandoned his own children to the alien hospitality of a charitable establishment, certainly had no claim to the panegyric inscribed on his tomb;

Here reposes
The Man of Nature
and of Virtue!

The French have been less successful in their metaphysical enquiries, than in other departments of literature. The cause we do not undertake to point out, but the fact appears to us unquestionable. The system of Malebranche, that man sees every thing in the Deity as in a mirror, has been universally disregarded. Helvetius endeavours to establish, as fundamental, the maxim, "That interest ought to be the only basis of morals;" and favours materialism, by asserting, that physical sensibility is the sole source, both of our ideas and determinations. Condillac was a metaphysician of a much higher order. He threw considerable light on these abstruse subjects; wisely divested them of all hypothesis, and reduced them to simple, well analysed notions. "I do not know," says Garrat, "whether Condillac had fewer, or more new ideas, on the understanding, than the philosophers who preceded him in the same career; but the views of others seem to become his own, by the new light which he throws on them." His "Course of Study" (composed for the use of his pupil, the Prince of Parma), is an excellent and important work. It comprises grammar, the art of thinking, of writing, of reasoning, all separately and methodically treated, with a complete view of ancient and modern history.

The Abbé Mably, brother to Condillac, distinguished himself by several valuable historical works. Freret was perhaps the most learned man of his age; but it is deeply to be regretted, that all his learning did not preserve him from the contamination of infidelity. Rousseau seems to have been indebted to a posthumous work of this disciple of Spinosa, for the arguments against Revelation, which he has put into the mouth of his Savoyard Vicar.

Few books have been more generally read than the "Travels of Anacharsis:" the characteristic elegance, the judicious mixture of interest and instruction, which pervade this elaborate composition, render it equally acceptable to the learned and the general reader. It has been objected to it, that it is too much laboured, too highly encomiastic, and deficient in that rigour of criticism necessary to a historical work. These defects originated, perhaps, in that mild and benevolent disposition, which belonged to Barthelemy. Towards the end of his life, he is said to have frequently lamented, "that it was not in his power to bequeath happiness."

We find it necessary to pass over many names of some literary merit, and to comprise within the limits of a paragraph, several that deserve a more detailed criticism. The "Greek Theatre" of Brumoy, is a work of sterling value. His translations are excellent; and his remarks, if we except his constant and exclusive preference of the Ancient Drama, are judicious

judicious and profound. Some of the best articles in the "Encyclopedie" were written by the Chevalier Jaucourt. We notice Marmontel, more on account of his popularity, than of the intrinsic value of his works. His "Tales" are pleasing trifles. The best parts of his "Belisarius" are stolen from Mably's "Conversations of Phocion." The "Ver-Vert" of Gresset, is an exquisite piece of playful composition; his "Chartreuse" is a beautiful and interesting Poem; and his "Bad Man," one of the best Comedies which has appeared in France since the "Misanthrope" of Moliere. Duclos, though a "Philosopher," was a man of talents and probity. We believe it was he who said of the mad and malignant conduct of the conspirators, "These men will at last oblige me to attend mass." His "Jews' Letters," written in answer to the flippant and superficial observations of Voltaire against Christianity, are master-pieces of controversy. The elegance, irony, wit, and learning, which pervade them, effectually disarm the Arch-infidel's sting of its point and venom. It would be unjust not to recommend the "Sacred Poems" of the excellent Pompignan.

The Bishop of Senez, and the Abbé Poulle, supported the reputation of the French pulpit. The latter is generally considered as the ablest orator, that has appeared since Massillon.

The paths of science were, in this age, successfully explored; and discoveries were made of considerable importance. The difficulties, which attended the travels of La Condamine and his companions, Bouguer and Godin, were more than sufficient to deter ordinary men. The actual benefits, which accrued to science from their voyage, were not very great; but nothing could be more intrepid and meritorious, than the exertions of those who were engaged in it. Reaumur discovered the art of converting wrought iron into steel, invented a new thermometer, and enabled his countrymen to rival the manufactures of Dresden. He developed the economy of the insect tribes; and attempted, though unprofitably, to realize the Egyptian mode of hatching eggs.

Vaucanson and Laurent made many important and useful improvements in mechanics. The astronomical researches of Bailly display extensive learning and close investigation. Whatever may be thought of the truth of his Theory, on the origin of the Sciences, and on the Atlantis of Plato, it is certainly conceived with ingenuity and supported with ability. The name of Lavoisier is consigned to immortality; his labours having given a new character and direction to Chemistry, although "he virtually, at least, claimed several discoveries which belonged to others." These last two great men fell victims to the indiscriminate ferocity of the revolutionary chiefs.

Quesnai was the founder of the sect of the Economists. He opposed the system of Colbert, that the riches of a nation depend on the amount of her exports; and contended that Agriculture was the only basis of national wealth. Turgot was a partizan of this sect. That he was an excellent citizen, and an incorruptible minister, is admitted even by his enemies; yet his administration was unfortunate, in many respects, for France. He seems to have been conversant with mankind, chiefly through the medium of books; and to have acted on a system calculated for an Utopian form of government, rather than for actual circumstances. He introduced the hazardous practice of using argument and persuasion in public edicts; an error which, combined with other practical mistakes, tended to accelerate the revolution.

Art. XXX. SELECT LITERARY INFORMATION.

** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending information (post paid) of the subject, extent, and probable price, of such works; which they may depend on being communicated to the public, if consistent with our plan.*

Correspondencies have been opened in various parts of the United Kingdom, for the purpose of procuring interesting Literary intelligence, on the authenticity of which the public may depend.

Mrs. MAYER, widow of the late Luigi Mayer, has issued proposals for publishing by subscription, twenty-four engravings, after original drawings by her deceased husband; they consist of various views in Turkey, Egypt, Greece, Asia, Sicily, &c. selected from the numerous collection which he left at his death; they will be engraved by Mrs. M. with such assistance as the work may require; are to be accompanied by appropriate descriptions, and will be published in six numbers, each containing four plates, coloured and hot-pressed, at One Guinea the number: half to be paid at the time of subscribing, and the remainder on delivery: it is expected that the first number will be ready for delivery very shortly.—The size of the plates will be 15 inches by 12.

Mr. Mayer, we believe, was of German descent, but a native of Naples; he accompanied Sir Robert Ainslie in his Embassy to Constantinople, and made for him a considerable number of drawings in the course of the journey to that capital. He travelled also into various other Eastern countries, particularly into Egypt, Palestine, and Syria, in company with three gentlemen (Mess. Groves, Berners, and another,) for whom he made three sets of finished drawings of those subjects which were esteemed most interesting, and a fourth set for Sir Robert Ainslie.—We think ourselves correct in stating, that only Sir Robert Ainslie's copy is complete, parts of several of the others having fallen into the possession of the French, at the period of their conquest of Italy. The sketches of Mr. Mayer, however, were preserved by their author, and are now in the possession of his widow, who, assisted by the instructions of her late husband, has acquired a competent knowledge of perspective and drawing. Mrs. M. is a Greek by nation, of a Bulgarian family; and we hope will find the British public not ungenerous to strangers who confide in its liberality.

Mr. Carr, author of the Stranger in France, and other works, having visited Denmark, Sweden, and Russia, and made a circuit of the Baltic, in the course of last summer, intends to publish an account of his Travels, with engravings from drawings by himself.

The first volume of a new General Survey of Great Britain, by the Rev. Daniel Lysons, M. A. F.R.S. F.S.A. and Sam. Lysons, Esq. F.R.S. F.S.A. keeper of his Majesty's Records in the Tower, is in a state of forwardness: it will be printed in 4to. the counties arranged in alphabetical order, and illustrated by maps, plans, engravings of antiquities, &c. This volume will contain Bedford, Berks, and Bucks.

A series of engravings will be published at the same periods as the foregoing work, arranged in the same manner, referring to the several pages thereof, and printed on paper of corresponding size and quality,

entitled, Britannia Depicta, a series of views of the most interesting and picturesque objects in Great Britain: they will be engraved by Mr. Wm. Byrne, from drawings by Messrs. Hearne, Faringdon, Smith, Turner, Alexander, &c. the two works will be sold together or separate. In the sets of the views sold separate, a brief description will accompany each engraving. This intelligence will be interesting to those of our readers who have perused the former work of Mr. Lysons, his "Environs of London," in five 4to. volumes; most of the views in which he executed himself.

A new interpretation of the celebrated prophecy of the weeks of Daniel, by the Rev. Wm. Magee, D. D. author of Discourses on the Atonement, may be expected shortly: it will contain an appendix, enumerating the different schemes that have hitherto been proposed for the solution of that difficult subject.

We understand that a Divine, well known to the religious world under the name of a "Presbyter of the Church of England," is about to publish a work entitled, Plain Truths, or his Reply to his Opponents, the Dean of Peterborough, the British Critics, the Anti-Jacobin Reviewers, &c.

Dr. Drake has commenced a series of Essays, Biographical, Critical, and Historical; illustrative of the Spectator, Tatler, and Guardian: they are particularly designed as a companion to the ornamented edition of these works, lately published by Mr. Sharpe, under the care of Dr. Drake.

Mr. C. Fothergill is preparing for the press, General, Literary, and Scientific Sketches, drawn from accurate observations, made in several parts of England, Scotland, and Wales; to be published in two volumes royal 4to. with numerous plates.

The late Dr. Sibthorpe, Regius Professor of Botany in the university of Oxford, accomplished two voyages into Greece and the adjacent countries with a truly laudable zeal, in order to investigate their Natural History, Agriculture, and Medicine. He returned with valuable materials suited to his purpose, and, lest the results of so much labour and expence should be lost to the world by his death (occasioned by the fatigues and difficulties he had suffered,) he directed by will, that out of his manuscripts and collection of plants, a Flora Græca should be published, ornamented by plates from drawings executed under his own inspection, by Ferdinand Bauer, botanical painter to his Majesty. The work will be published in ten volumes folio, every volume containing two fasciculi, with 50 plates in each, so that the whole will include 1000 engravings. The price of the first fasciculus will be ten guineas; and in proportion as the number of subscribers encreases, the price of the succeeding fasciculi will be reduced, from the operation of a fund left by Dr. S. to assist the publication. A Prodromus of the work will be published, conformably to Dr. S's direction, in two octavo volumes, without plates.

The Rev. Dr. Williams, of Rotherham, and the Rev. Mr. Parsons, of Leeds, are, we understand, about to publish a complete, uniform edition of the works of President Edwards, of New England, in 8 vols. 8vo. on a similar type and page with the works of Doddridge, edited by the same gentlemen, the 9th volume of which work is now in the press.—When the 10th, and last, of Doddridge is completed, the 1st of Edwards will be put to press, containing a new biography of the author, including all of Dr. Hopkins's narrative already published, with as much additional information as can be procured from America; together with an appendix, containing some account of the Life and Writings of the President's son, the late Dr. Jonathan Edwards.

The new edition of the Artists' Repository, entirely revised and corrected, and much enlarged, is now almost complete: it is a work which

develops in a familiar manner the principles of the Polite Arts for the instruction of those young persons whose genius prompts them to this useful and entertaining study. It commences with the elementary principles of the Arts, and details the rules of proportion, of measuring, the human figure, &c. It contains a complete compendium of colours, with the modes of preparing and applying them; dissertations on painting in water colours, crayons, and oil; the methods of engraving in stroke, chalks, mezzotinto, aquatinta, and on wood; the principles and practice of sculpture, perspective, architecture, and landscape; an extensive dictionary of terms of art, and their explanations; and a history of ancient and modern art and artists. The whole comprehends an extensive variety of requisite information, not only for youth, but also for those whose taste and judgment are mature. It is embellished and illustrated by nearly 400 plates, of which the greater part is new.

Mr. Benet, a gentleman of fortune, has found among his family papers a collection, containing the Correspondence of Charles I. with Prince Rupert, and the principal characters of the age in the time of the civil war, and while that Prince commanded the army. These documents are said to have descended from a secretary to Prince Rupert, an ancestor of their present possessor, who intends to publish them.

Sir Joseph Banks has printed for private use, a pamphlet, containing an account of the cause of the blight, the mildew, and the rust in corn, with two engravings, from drawings by Mr. F. Bauer. From the public spirit which, on innumerable occasions, has distinguished the illustrious President of the Royal Society, we cannot suppose that a work on subjects so interesting to the agriculture of the kingdom at large, will be long confined to a *private* circulation, if experience confirms the principles and results which it contains.

Dr. Charles Hall has in the press an 8vo. volume, on the Effects of Civilization in the European States.

The Moral and Religious Works of the great Sir Matthew Hale, will be published in two 8vo. volumes, by Mr. Thirlwall, with an appendix to his life.

The second and concluding part of the Rev. Edward Patteson's General and Classical Atlas; containing sixteen or seventeen maps, is in considerable forwardness, and will be published as early as possible.

Dr. Griffith will very soon publish a quarto volume of Observations made in his journey through Asia minor, Arabia, &c. illustrated by a map and other engravings.

The first volume of Mr. Jones's History of Brecknockshire, is in great forwardness at the press.

The History of Cleveland, by the Rev. Mr. Graves, is in the press: it will contain a map, and many engravings.

The following works are shortly expected to be published:

The Rev. C. Daubeny's volume of Discourses on various Subjects and Occasions, with a preface; addressed to the Congregation assembled in Christ Church, Bath

A Candid Examination of the Rev. Mr. Daubeny's Vindiciæ Ecclesiæ Anglicanæ, with occasional strictures on the Rev. Mr. Overton's True Churchman ascertained.

The Rev. James Bearblock's Treatise on Tithes; containing an estimate of every titheable article in common cultivation, with the various modes of compounding for the same.

The History of the House of Austria, from the foundation of the Monarchy by Rhodolph, of Hapsburgh, in the 18th century, to the death of the late Emperor, Leopold II. By the Rev. Wm. Coxe, A. M. F.R.S. F. S. A. 2 vols. 4to. with maps and tables.

Giraldus Cambrensis, in the original Latin, 4to. illustrated by engravings.

Designs for cottages, cottage farms, and rural buildings: plans for cottages of the husbandman and la-

bourer, villas, inns, toll-gates, bridges, lodges, stables, &c. with plates in aqua tinta; estimates and descriptions in letter-press, &c. By Mr. Jos. Gandy, R. A.

Memoirs of M. de Brinboc; containing views of English and Foreign society, 3 vols. 12mo.

Hours of Solitude; a collection of original Poems.

A complete edition of the works of the late Sir James Steuart, with an account of his life: By his son, the present Baronet, in 6 vols. 8vo.

Rivington's continuation of Dodsley's Annual Register, for 1793; the volume for 1794 is in forwardness. A new series, commencing with the present century, is in preparation, the first volume of which, for 1801, will appear in the course of the present season; and the second volume, for 1802, before the close of the year.

Mr. Richardson's third part of the second volume of the New Vitruvius Britannicus.

The second part of the Rev. Dr. Vincent's Periplus of the Erythrean Sea, 4to.

In one large octavo volume, a new and enlarged edition of the Rev. W. Parr Cresswell's Memoirs of Politianus, Sanazarius, Bembus, Fracastorius, Flaminius, and the Amalthei: translations from their poetical works; and notes and observations concerning other literary characters of the 15th and 16th centuries. The additions include an ample account of the celebrated Prince Giovanno Pico of Mirandola.

A new edition of Sotheby's Oberon, with embellishments from pictures by Mr. Fuseli, in two pocket volumes.

A new edition, the fourth, of Mr Davis's Treatise on Land Surveying.

Art. XXXI. LIST OF WORKS RECENTLY PUBLISHED.

We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us;—and the insertion of any work should not be considered as a sanction of it: the list consisting of articles, which we have not examined.

FINE ARTS.

The Costume of China, on 48 coloured engravings; with descriptive letter-press. By Wm. Alexander, draftsman to the late embassy, 4to. 6l. 6s. Printed uniformly with Sir G. Staunton's Account of the Embassy; many of the plates refer to that work.

Four Lessons in drawing, of heads from nature and the antique. By T. Gaugain.

The Cabinet Encyclopedia, including 200 copper-plates, designs of furniture. By Thomas Sheraton; fine, 18l. 10s. common, 9l. 2s. 6d.

Six Views of London, in a connected series, representing the general appearance of the cities of London and Westminster, on the banks of the Thames. By Wm. Daniel, 10l. 10s. coloured in imitation of drawings.

Designs for Household Furniture, and Interior Decoration. By G. Smith, royal 4to. part I. 50 plates, 1l. 11s. 6d. plain; 2l. 12s. 6d. coloured: to be completed in three parts.

BIOGRAPHY.

The Life of Sir Walter Raleigh, Knt. By Arthur Cayley, jun. Esq. 2 vols. 4to. 1l. 16s.

Memoirs of Public Characters of 1804-5; 8vo. 10s. 6d.

Vol. V. of General Biography; composed by J. Aikin, M.D., Rev. Thomas Morgan, and Mr. Johnson, 1l. 11s. 6d.

Anecdotes of eminent persons, with many interesting literary fragments, biographical sketches, dialogues, &c. prose and verse, 2 vols. 8vo. 14s.

EDUCATION.

An Historical Game of English

History from the Britons to the present time, 12s.

An attempt to adapt Sacred History to the Capacities of Children. By A. Burgh, M. A. 1s.

The Telescope; or, Moral Views for Children, 2s.

HISTORY.

Elements of History and Chronology; shewing the origin of States, and the Revolutions of Empires, from the Creation to the year 1804; with maps and tables. By J. Luffman, 2 vols. 18s.

Vol. III. price 7s. of the Rev. Dr. A. Ranken's History of France.

The 11th and 12th, or concluding volumes of the History of Great Britain, from the Revolution to the Peace of Amiens, 1802. By W. Belsham, Esq. 18s.

The former volumes are reprinting.

Dodsley's Annual Register for 1803, 12s.

The New Annual Register for 1803, 14s.

An authentic narrative of the loss of the Abergavenny East Indiaman, off Portland: corrected at the India House, 1s. 6d.

Naval Chronology; or an Historical Summary of Naval Events, from the time of the Romans to 1801. By Isaac Schomberg, Esq. 5 vols. 8vo. 2l. 2s.

LAW.

Forms of Deeds used in Scotland, vol. VII. being a supplementary volume, containing an Index to six volumes, and a concentrated view of deeds. By Robert Bell, Lecturer on Conveyancing, Edinburgh.

A Defence of Attornies. By a Friend to the Profession, 1s. 6d.

MEDICAL.

The works complete of John Brown, M. D. of Edinburgh: to which is prefixed, a biographical account of the author. By his son, William Cullen Brown, M. D. 3 vols. 1l. 1s.

Observations on Cancer, connected with histories of the disease. By E. Home, Esq. Surgeon to St. George's Hospital, 5s. 6d.

A Treatise on the Cow Pox. By Benjamin Moseley, M. D. 4s.

Facts and observations concerning the prevention and cure of the Scarlet Fever, with remarks on the origin of contagion. By Wm. Blackburne, M. D. 4s.

The Domestic Pharmacopœia; or, Complete Medical Guide for Families, 12mo. 4s.

Report on the progress of Vaccine Inoculation, in Bengal, from the period of introduction in Nov. 1802, to the end of 1803. By John Shoolbred, 2s.

Cases of two extraordinary Polypi, removed from the nose, &c. By T. Whately, 2s.

An Address to the inhabitants of all large Towns, recommending Vaccination, 2d.

MILITARY.

Observations and hints relative to the Volunteer Infantry, addressed to the Earl of Moira. By an officer, 2s.

Important hints and reflections on the present state of the Infantry Forces in general belonging to this Empire; suggesting means of rendering the Volunteer Forces very far superior to the Regulars, &c. &c.; addressed to the Right Hon. William Pitt. By a very humble patriot, 8vo. 2s. 6d.

A Political and Military Survey, in which Sir R. Wilson's statement of the battle of Zama, is justified by extracts from Polybius, 2s. 6d.

MISCELLANIES.

The British Essayists; comprehending the Tatler, Spectator, Guardian, Rambler, &c. with prefaces historical and biographical, and a General Index, 45 vols. 18mo. 9l.

Selections from the Spectator, Tatler, Guardian, and Freeholder; with a preliminary Essay. By Anna Lætitia Barbauld, 3 vols. 12mo. 10s. 6d.

Harvest Home; consisting of supplementary gleanings, &c. By S. J. Pratt, with a portrait of the author, 3 vols. 8vo. 1l. 11s. 6d.

A Botanical Dictionary. By C.

Milne, L.L.D. 1l. 1s. plain; 1l. 15s. coloured, 8vo.; new edition.

Annals of Botany; edited by Chas. Konig, F.L.S. and John Sims, M.D. F.L.S. vol. 1. 1l. 8s.

Correspondence between Frances Countess of Hartford, and Henrietta Louisa Countess of Pomfret, in 1738-1742, with poetry, &c. and a portrait of Lady Pomfret, 3 vols. 8vo. 1l. 1s.

Miscellanies. By R. Twiss, 2 vols. 1l. 1s.

A Theoretical and Practical Treatise on subterraneous surveying, and the magnetic variation of the needle. By Thomas Fenwick, surveyor of mines, 10s. 6d.

The third and last part of the fifth volume of the Transactions of the Royal Society of Edinburgh, 4to. 7s. 6d.

Miscellanies, antiquarian and historical. By F. Sayers, M. D. 8vo. 6s.

Goldsmith's Essays, with a life, and critique on the writings of the author. By Wm. Mudford, 5s. 6d.

Culina Famulatrix Medicinæ, or receipts in modern cookery; with a medical commentary. By A. Hunter, M. D. F. R. S. 4s.

The new practice of Cookery, Pastry, Baking, and Preserving. By Mesds: Hudson and Donal, 12mo. 5s. Edinburgh.

A Treatise on the Art of Breadmaking. By A. Edlin, M. D. 12mo. 3s. 6d.

The Friend of Women; from the French of Bourdieu de Villemert.—By Alex. Morrice, 4s.

An illustration of Sir Isaac Newton's Method of Reasoning, by prime and ultimate ratios; comprehending the first Section of his Principia, and as much of the second and third sections as is necessary to explain the motions of the heavenly bodies. By the Rev. T. Newton, M.A. F.L.S. Rector of Tervin, Herts, 2s. 6d.

Proposals for raising an annual sum of money for the use of Government, by way of Licenses, to be granted to the Proprietors of Schools, &c. By a Member of the Middle Temple, 2s.

A Reply to Mr. Richard Gardiner's Answer to a Narrative exposing a variety of irregular transactions in one of the departments of a foreign corps. By Mr. James Poole, several years a regimental inspector, &c. 2s. 6d.

Concise statement of facts relative to the treatment experienced by Sir Home Popham, since his return from the Red Sea. To which is added, the Correspondence, naval, military, and commercial, with the Marquis Wellesley, &c. from Sir H. P. during his command in the Red Sea, and his subsequent embassy to the States of Arabia, 2s. 6d.

A few brief remarks on a Pamphlet, entitled, "Observations on the concise statement of Facts, &c." in which the calumnies of the writer are examined and exposed; with strictures on the reports of the Navy Board, &c. By Æschines, 2s.

A Letter to Wm. Wilberforce, Esq. By James C. Smyth, M. D. containing remarks on a pamphlet, entitled, "An Account of the Discovery of the power of Mineral Acid, and Vapours, to destroy Contagion. By J. Johnstone, M.D." 1s.

A few Observations on the inconveniences which arise from impediments and other defects in speech. By Charles Angier, M. D. 1s. Dublin.

An Address to Lord Teignmouth, President of the British and Foreign Bible Society; occasioned by his address to the Clergy of the Church of England. By a Country Clergyman, 1s.

Reasons why the Society of Friends should not vote for Members of Parliament, &c. 1s.

Considerations on the subject of Defensive War, 9d.

The Miscellaneous Works of the late A. Pirrie, of Edinburgh. Perth.

The Juvenile, No. I. to be continued every fortnight, 4d. Edinburgh.

Remarks on certain resolutions which appeared in the Edinburgh Newspapers, on the subject of "Board of Stamps," in Scotland, 2d. Edinburgh.

A Plan for the benefit of the widows and orphans of clerks in public offices, merchants' and banking houses, and such others as may be disposed to join a select society for the above purposes, upon the most liberal and advantageous terms ever yet proposed, 1s.

Choix de la Literature, par M. Dufresne, 8vo. Edinburgh.

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Errata in the last Number.

Page 204, line 4, dele " near the mouth of the Tees."
—— 205, — 8, for 103633, 4 feet, read 1036333, 4 feet.
—— 233, — 8, from bottom, for Zivarol, read Rivarol.
—— 235, — 1, for XXVII. read XXIV.
—— 237, — 16, from bottom, 1st col. for Lacy, read Sacy.
—— 238, — 20, 1st col. for Oelmann, read Odmann.
—— 238, — 30, for XXVIII. read XXV.